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THE INTERNATIONAL REVIEW OF MISSIONS

THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS: A SURVEY

I. IN CHINA

By A. L. WARNSHUIS

WHAT is a decade in China with its history of thirty or forty centuries! 'The future does not come from before to meet us, but comes streaming up from behind over our heads.' China's long record of continuity and stability, in which there has been much more variety and change than is generally recognized, must be studied if we are to understand the present developments in that country. The China of the future will not be old China with a veneer of ideas and institutions transferred to it from the West, but it will come through the mingling of those contributions from the West which it chooses to receive and which it has thoroughly assimilated with the elements which made the China of yesterday. These processes are not completed in a day, and their products are usually different from our preconceived ideas of what they should be. The momentum of China's

China Ages Old

centuries of history and the great weight of her large population iron out all the fine theories which the superficial observer may have of the development of this ages-old country and civilization.

A New Age Begins

On the other hand, during this past decade in China a day has often been as a thousand years. The changes that have already taken place are very great. Twenty years ago the Boxer uprising was an expression of China's determination to expel all foreign influences and to maintain herself in an eastern world of her own. To-day a Chinese representative is one of eight in the Council of the League of Nations. Many of these great changes have influenced the whole mass of the people. For example, the abolition (in 1905) of the ancient civil service examinations and the effort to establish a new system of education have affected every village and clan in all parts of the country, for each of these in the past had set apart certain individuals for literary studies and official position who have now lost their vocation. Naturally, all these changes have not yet reached their maturity. The great fact is that new movements have begun in China. Considering the great mass to be influenced, many of these movements have been rapid. China is awakening. Its isolation, its period of retarded progress is ended. A decade that has recorded such facts is noteworthy.

Political Changes

The political changes are important and significant. The decade has seen two revolutions, one to overthrow the Manchus and the other against Yuan Shih-kai, two attempts to establish a monarchy, and in addition civil war, and the period ends with two rival Presidents, while military governors control affairs in the provinces, maintaining armies that total more than a million and a quarter men, not to keep the peace but to enforce the rival claims of their leaders, yet failing to suppress the brigandage and lawlessness which appear to exist everywhere. Committees have drafted a constitution of which at one time all but a few articles were

passed by the Parliament acting as a Constitutional Convention, but to-day the Republic of China is not yet a reality. To many this is a disappointment but it should not necessarily be discouraging. For one thing, the rivalries between the military governors and the local disorders are more superficial than deep rooted, and affect only to a faint degree the working activity of the nation. It must be realized that these movements are being enacted on a stage greater in area and population than Europe. The purpose is to establish a democracy in which a fourth of the world's population is to share, and only ten years have elapsed since the beginning of the movement. Moreover it need not be that western models should determine the form of government acceptable to the Chinese people. The democratic government in China which will eventually obtain sufficient power to maintain order will in some way be based upon the democracy in clan and guild organization which for centuries have governed local affairs. The national unity which has existed was in the unity of race and civilization. This found expression in the Imperial House, whose rule was superimposed upon local autonomy and parochial interests. This unity continues unimpaired and the problem is not that of adopting some cheap imitation of western republicanism but it is rather one of creating a form of national government in which the local and provincial interests will be expanded to nation-wide boundaries. A sense of national solidarity is essential, and this is growing. The so-called opium war was considered a quarrel between Canton and foreign powers, and North China cared little about it. The war with Japan in 1894 was thought of as a difficulty of the northern provinces and Canton was not interested in it. But to-day China's place among the nations and such questions as those at issue with Japan are the concern of the people in every province of China. Other facts might be mentioned to show the growth of the national consciousness, such as the demand for the

abolition of foreign extra-territorial rights, which as pertaining to Russia and Germany [1] have already been greatly limited, and in the nation-wide effort to develop indigenous resources in order that China may be placed in an independent economic position. This effort is prompted not by an appeal of financial gain but by patriotic motives. There are indeed many evidences that the evolution of the Chinese people into a nation is taking place, and in time it will organize itself. Moreover, very real progress in effective government has been made in some of the provinces, as for example in Shansi and Kwangtung.

Public and Anti-foreign Opinion

The political changes are producing other results apart from the organization of government, which are also significant. (1) Public opinion is a growing power. This is fostered by the increasing number and influence of newspapers and magazines, and in turn is supporting an ever-increasing number of periodical publications representing all kinds of thought. Before 1919 the political movements in China were largely brought about by small groups and through military power. In that year, public opinion, led and organized by the students supported by the merchant classes, was powerful enough to compel the resignation of cabinet officials and to register strong opposition to the domination of internal policies by foreign nations through the lending of money and by other means. With this public opinion missionary effort must reckon if Christian principles are to come to dominate national legislation and social practices. (2) The hatred and fear of the Westerner, which culminated in the anti-foreign uprising of 1900, have now turned against Japan. This neighbouring nation is now generally regarded by the people in all parts of the country as China's most dangerous enemy. A boycott, begun soon after the publication of the Versailles Treaty with its Shantung clauses, was reported at one time to have reduced Japanese export

[1] The 1921 commercial treaty between Germany and China abolishes extra-territoriality.

trade to China by eighty per cent, and it still continues to hamper such trade. At the same time there is developing a friendliness towards Westerners and an open-mindedness toward foreign teaching to which fuller reference will be made.

Industrial Awakening

An industrial awakening is quickening most strikingly the evolution of China. M. Painlevé after his recent visit to China said, 'The twentieth century will be China's century, just as the outstanding feature of the nineteenth century was the unprecedented development of America.' The visible evidences of this industrial change are still comparatively small, but the rapidity of these developments is suggested by the following quotations from the Report on the Trade of China in 1920, issued by the Chinese Customs: 'Factories modelled and managed on foreign lines are springing up in every suitable locality. At the end of 1920 there were more than four hundred of these factories producing articles of foreign type and enjoying special Customs treatment.' 'Machinery of all kinds imported in 1913 was valued at 4·6 million taels, which increased to 14·1 millions in 1919, and 22·3 millions in 1920.' 'The importation of electrical materials into China amounted to 2·3 million taels in 1913, 5 millions in 1919, and 6·3 millions in 1920.' In the meantime a large factory for the making of incandescent lamps has been opened in Shanghai, and is now supplying the market, so that the importation of such electrical supplies is not included in the 1920 figures to the large extent which would otherwise have been necessary. 'Shipbuilding in China is becoming a flourishing industry, with a promising future, and is likely before long to be counted among the great assets of the country along with its coal, iron, and steel industries.' Although railway construction has not advanced much in recent years, no doubt owing to difficulties caused by the war and the high silver exchange, the building of good roads for motor-car traffic has been begun and is receiving much attention. The reorganization of Chinese banking business

is well under way, and promises to be of great importance in the financing of the government and in the establishment of a uniform currency, as well as in the development of both foreign and domestic commerce. The newspapers report the organization of a National Labour Union on September 14, 1919, and also state that nearly fifty different unions are in the newly formed Federation of Labour in Canton. Western industrialism is just beginning to revolutionize the social system which has stood unchanged for centuries. The meaning of these economic developments cannot be discussed here, but this world-wide extension of industrial difficulties is a further challenge to the Church to make Christian principles dominant also in these relationships.

Social Changes

The great fact of China's awakening appears in other social changes that are taking place. Here it is possible to refer to only one illustration. Nothing could be more significant than the changing status of women. To many western people for many years the custom of footbinding has seemed peculiarly horrible. But the significant fact is that footbinding in China has been only part of a system involving suffering and degradation in which women have been placed upon a much lower level than men, with no rights of their own. Now, not only has the anti-footbinding reform made real progress, greater in some provinces than in others, but also in an increasing number of places the girls are offered opportunities for modern education equal to those given to boys. Barely a score of years ago Christians were ridiculed quite generally because of their efforts to educate girls at all. The schools for girls that were maintained by Christian agencies at that time received no tuition fees and usually gave free board and lodging and often even paid the parents to make up for the loss of the pupil's services in the home or fields. Now such education is being paid for by the parents themselves in rapidly increasing amounts. In 1919 the Christian Educational Association in far-off Szechwan reported a

sevenfold increase in girls' education in six years as compared with a threefold increase in boys' education in the same period. Public and government schools for girls are maintained in all large centres and in many smaller towns throughout the country. The Peking Government University has opened its doors to women students and in the first year admitted ten of these. The Nanking Government Normal School, now the University of Southeastern China, has established co-education, and during its summer session of 1920 it had some one hundred women students. No reference is made here to the merits or disadvantages of co-education, but these facts are mentioned simply as showing the real recognition of the equality of the sexes.

Of even greater importance is the fact that in this decade the intellectual renaissance of China has begun.

Intellectual Changes

After all the essential movements in the changes that are taking place are not political or economic or merely social. In China the intellectual and moral factors are always supreme. To be sure, results must be produced in better roads, in more effective and honest administration in government, in higher levels of living, and in unselfish service, but to secure these and all other fruits of real progress it is essential that China should obtain a new mind, which will look not to the past, but will be in sympathy with modern thought in the rest of the world, and will welcome new visions of truth. This is the hope inspired by recent intellectual movements. The old system of examinations had been abolished before this decade began, and a new system of schools and modern education had been begun. The consummation of these plans needs time. Teachers trained in modern pedagogy and with a knowledge of science cannot be produced in a day. But progress is being made. The statistics of the Ministry of Education show that in 1915–6 the number of pupils under instruction was nearly seventy per cent more than in 1912–3. The total number attending

schools and colleges in 1917–8 was reported to be 4,500,000, as compared with a total enrolment of 875,760 in 1910. Hampered by the political disorders and the national poverty there may have been retrogression in some districts during the last two years; but viewed as a whole great forward strides have been made in this decade in developing a system of modern education. The number of new school books and the large editions that are being published are a real proof of this. The 'Tide of New Thought' beginning to flow in the past two years is the promise of still farther advance in the near future. This 'New Thought' has been initiated by a group of professors in the University of Peking, and has been stimulated by the publication of its ideas in magazines, newspapers, and books, and by the activities of a society organized by a small number of leading men in Peking, who have been instrumental in inviting to China some of the prominent leaders of thought in the western world. The movement has already won a noteworthy success in its merciless attack upon the old literary style of writing and in its advocacy of the use of the vernacular as the medium of written expression of thought. No less than one hundred and fifty periodicals are already published in this new literary style, and a newspaper is considered quite out of date unless at least some of its columns are in the vernacular. The thinking of the Chinese in the past has been based upon, guided and controlled by the Classics. In these literary writings has been the citadel of power of the old Chinese philosophy, morality, and religion. To win freedom in this sphere is to give to the Chinese race the hope of building a new world in which to live. This new freedom has brought with it not only a challenging of all old beliefs, the critical examination of all religious teaching, but also a spirit of inquiry and an eagerness to discover truth. It unites with Christianity in clearing away existing superstitions. Chinese Christians and missionaries in close touch with the leaders

of the movement believe that it gives to Christianity a larger opportunity to show the essential values of our faith.

No Moral Awakening

As we advance to review the movements of moral reform during the decade we are disappointed in the failure to discover signs of an awakening. Political corruption has been as bad as, if not worse than, it was under the Empire. However, the decade has been made noteworthy by the completion of the period in which the growing of the poppy in China should be stopped, and the importation of opium and its derivative drugs wholly prohibited. This reform was carried through more rapidly and thoroughly than even China's friends hoped for, and on March 31, 1917, all opium traffic was made illegal. China at last, after a century of effort, has obtained the freedom, too reluctantly recognized by western governments, to destroy the evil habit which has been so detrimental to her own people. Since then, due to various causes connected with the weakness of the central government, there has been a recrudescence of poppy-growing. Even more serious has been the enormous increase in the smuggling of morphia and cocaine into the country, in which British, American and Japanese agents have shared responsibilities. Most earnest, united efforts will be necessary to carry the anti-opium reform movement forward. We look in vain still for a dominating moral spirit that will bring vigour to this and other reforms that China needs for the cleansing of her social and community life.

Non-Christian Religious Life

With reference to the religious life of the people, attempts have been made to revive Buddhism and to make Confucianism a religious force. But all such efforts have been lacking in vitality. The Chinese individual remains an agnostic in religion. The only religious movement that showed signs of power was the effort at the time of the attempted enactment of a national constitution when Buddhists and Mohammedans united with Christians in struggling hard and successfully

for the right of religious freedom, and in that movement the Christians were the leaders and the driving force.

So far this review of the last decade has described simply the fact of China's great awakening as this is affecting every phase of the life of the people. 'Simply as an intellectual spectacle, a scene for study and surmise, for investigation and speculation, there is nothing in the world to-day—not even Europe in the throes of reconstruction—that equals China. History records no parallel.'[1] The material advancement of China in these recent years has attracted the attention of the whole world, and both governments and merchants are giving much time and thought to the political and economic development of that great country. Christian missions are not directly interested in the question whether or not China should be a monarchy or a republic. It is to be noted, however, that the new beginnings that have been mentioned, and which promise to have far-reaching developments, are to be found in the industrial, social, and intellectual life of the people. The political revolution has not yet come to fruition. In the religious situation an immediate change was caused by the revolution in that Confucianism could no longer be regarded as the state religion, but otherwise the hope of new beginnings in the moral and religious spheres lies in the progress of Christianity. There seems to be a growing conviction among the Chinese people that the real problem of the nation is not political, or military, or financial, but that it is a moral and spiritual problem. 'What will save China?' is the question that is being asked literally on every side. Prominent leaders express the belief that only religion will be able to save China, and inquire whether Christianity is not that religion which is needed. We turn, therefore, with renewed interest to a brief review of the Christian movement in China and its progress in this same decade of the beginnings of great changes.

Interest of Christian Missions in these Changes.

[1] Professor John Dewey, in *Asia*, May 1921.

The first fact that must be noted is the present evangelistic opportunity. The attitude of all classes of the people towards Christianity has changed as it has changed with reference to everything non-Chinese. In place of the former antagonism and hatred, there has come friendliness and a spirit of inquiry. In many places in times of riots or more serious disturbances, the missionary's house and compound have been sought as a place of safety from looting and murder. On more than one occasion a foreign missionary has acted successfully as a peacemaker between two warring factions, and has done this at the request of one or both of such factions. Moreover, the activity and often the leadership of Chinese Christians in political movements has demonstrated to the whole community that Christianity is not a denationalizing influence. Now generally recognized as citizens fully as patriotic as any others, the Christians have had removed from them the stigma of being misled by foreigners; they not only have a larger opportunity for voluntary service in their community, but their witness to Christian truth is also more readily received. The openness of mind in the people generally has been accompanied by a moral consciousness, an appreciation of ethical principles that is a characteristic of the Chinese people. The failure of the repeated revolution, and the continued unrest have resulted in bringing to many a feeling of penitence and the conviction that things cannot be better unless based upon morality. The external difficulties and reaction have deepened the sense of the need of a change of heart. The growing appeal of national patriotism has called for the willingness to make personal sacrifice, and there is much evidence of a new idealism which is permeating the people and which aids greatly in evangelistic work. Evidence in support of these statements comes from all parts of the field, from city and town and country, from students, from the common people, and even from General Feng's army.

Willingness to Hear

Obstacles to Evangelism

On the other hand, the growing belief in the genuine patriotism of the Chinese Christians and the general friendliness of all the people is counterbalanced in some circles, especially among the students and better educated classes, by the effect of the war, or rather of the peace. The war itself was too far away to have any appreciably large effect upon missionary work, excepting as it reduced the amount of foreign money and staff.[1] But wherever the terms of the Peace Treaty have become known—and those concerning China have been widely published everywhere by the newspapers—there is arising a serious question as to the reality of Christianity, because of its apparent failure to influence national policies and its ineffectiveness in preventing such injustices as to all Chinese the Shantung clauses naturally seem to be.[2] The true moral and religious conditions prevalent in Europe and America have become much better known to educated Chinese in recent years and a strong case can be made out against Christianity by a one-sided presentation of existing facts. But in these very facts lies a strong warning against any cheap, superficial version of a social gospel, and any presentation of Christianity primarily as an effective and inexpensive nostrum for all national ills. In view of the affinity that exists between much of Chinese and Christian thought, it is somewhat surprising that the Christianization of China has not been more rapid, and the explanation to some extent may be in the western dress in which it has been presented.

The circumstances described in the last two paragraphs

[1] The German missionaries, excepting only eight and their wives, were exempted from the order repatriating all Germans, enforced by the Chinese Government in the early months of 1919.

[2] 'The Chinese people are puzzled by the apparent inconsistency of the missionary zeal of western people for the conversion of China on the one hand, and the diplomacy of spoliation practised on China by the western governments on the other. In other words, the appeal of Christianity in China, and for that matter in Asia, has been greatly weakened by the aggression of so-called Christian governments of the West.'—Rev. Y. Y. Tsu, Ph.D., Professor in St John's University, Shanghai, in *The Student World*, July 1921.

above have favoured the Christian forces in aggressive evangelistic efforts. Among the students and in the larger cities there have been special campaigns, and in three of these Dr John R. Mott and Dr Sherwood Eddy were leaders who came from abroad. The lasting results of these campaigns have consisted in the deeper permeation of the community with Christian truth, the recognition by the educated classes that Christianity made its appeal to them as well as to humbler people, the conversion of a considerable number, especially in those centres where the churches were able to carry forward successful continuation classes, and also the awakening of the church members to direct and aggressive evangelism among all classes. The China Continuation Committee organized a special committee on a Forward Evangelistic Movement to serve the churches in developing fruitful evangelistic work. Besides the holding of conferences on evangelism and various other activities, the committee encouraged the observation of the first week in the New Year as a Special Week of Evangelism, at which time every church and every individual Christian was urged to do some specific evangelistic work, and in this way press forward an evangelistic effort that would continue throughout the year. In the last eighteen months this movement has metamorphosed itself into the 'China for Christ Movement.' As such it is now under Chinese leadership, and is calling the Chinese Church to accept in larger measure its responsibility in bringing the Gospel to all the people of China. By its *Bulletins* the movement is also helping the Churches in the effective presentation of the Christian message. Another expression of this evangelistic purpose in the Chinese Church is seen in the organization of a national, interdenominational Home Missionary Society. For many years there have been local missionary societies organized by presbyteries, synods or conferences, and carrying on work in near-by fields. The Synod of the Anglican Churches, for example, unitedly

Evangelistic Efforts

supports a mission in the province of Shensi. But this new national organization supplements these denominational missions by sending its first group of missionaries to distant Yunnan, and definitely purposes to send workers to other distant, unoccupied fields. Eight Chinese missionaries are already on the field in Yunnan. Much enthusiasm has been awakened in the co-operating churches, and generous financial support has not been lacking.

Growth of the Church

The time has been too short to reveal all the results of these evangelistic campaigns and of increased zeal, and besides statistics cannot fully measure the progress that the Kingdom is making. A new religious climate is being produced, a different spiritual atmosphere is being created, and this cannot be described in tables of figures. In the conditions that are beginning to prevail in China men and women will be won to faith in Jesus Christ in larger numbers and more rapidly than was possible in the past. The changing of these conditions is also a result of the prayer and work of the Christian forces, even though this cannot be measured. However, a glance at the statistical tables shows that in 1919 the total number of baptized communicants was 344,137 as compared with 195,905 in 1909, an increase of fifty-seven per cent. An indication of the more rapid gain in membership which the churches are now making is shown, for example, in the reports of the China Inland Mission, which in 1909 record 2902 baptisms and in 1919 approximately 6500. The number of Chinese ordained ministers has increased in the same years from 487 to 1065. It is impossible in one sentence to describe the growth in self-support on the part of the Chinese Church, for conditions vary greatly in various parts of the field, and much depends upon the age of the work, but the statistics show an encouraging increase in Chinese contributions, from Mex. $298,688 in 1909 to Mex. $644,402 in 1917, the latest figures available. Those interested in other figures of growth in schools and hospitals and other work must be referred to the tables

published in the *China Mission Year Book* and in the *Survey Report of the China Continuation Committee.*

The progress made in the organization of the Chinese Church is another significant evidence of its growth. The self-government of the Church is increasing in real strength, and church union is a characteristic of this growth. The churches established by the missions of the Church Missionary Society, the Society for the Propagation of the Gospel, the American Protestant Episcopal Church, and the Church of England in Canada have been united in one synod which held its first meeting in April 1912, and its fourth meeting in April 1921. This union is well established and has given to these churches a strong feeling of solidarity. The first Chinese bishop, T. S. Seng, was consecrated Assistant Bishop in the diocese of Chekiang in 1918. Progress has also been made in the nation-wide union of Presbyterian Churches. A federal council of these churches had existed since 1907, and this became by action of the constituent bodies a Provisional General Assembly, organized on April 17, 1918. At that meeting delegates from the churches planted by the missions of the London Missionary Society and the American Board of Commissioners for Foreign Missions were present, and in joint session it was agreed to organize a Federal Council of these Presbyterian and Congregational Churches for the purpose of comparing views and of adjusting practices so as to prepare the way for ultimate organic union. Still more recently this movement has broadened and correspondence has taken place with other bodies, and the three conferences of the churches established by the missions of the English Baptist Missionary Society and one conference of the churches of the American Baptist Foreign Missionary Society have voted to send delegates to the next meeting of the Federal Council in order to confer regarding the possibility of a larger union. A third group in which church union has been advanced is that of the Lutherans. The churches of twelve missions of American

Church Union

and Scandinavian Lutheran Churches in the provinces of Honan, Hupeh, and Hunan entered into organic union in 1918. Another strongly organized group of churches is that of the American Methodist Episcopal missions, but principally because of their direct connexion with the General Conference in America there has been no union with other Methodist churches. In South Fukien, the Presbyterian Church, the oldest union church on all mission fields, and the churches of the London Missionary Society in that province consummated their union in 1919, so that in all that region, excepting only a few small groups of Seventh Day Adventists, the churches now form only one Protestant Church. The most advanced organism in which this spirit of church union has evidenced itself is that in the region of Canton and Southern Kwangtung, where churches of the American Presbyterian Mission (North), the Canadian Presbyterian Mission, the New Zealand Presbyterian Mission, the London Missionary Society, the American Board, and the United Brethren have combined in one Church. Other proposals for union are being considered in other groups. All these movements have had the hearty co-operation of the missions and of the societies and boards in Europe and America that have been concerned, and they have been influenced very much by the strong desire of the Chinese Christians to express in their church organization their conviction of the essential unity of Christians. Above almost all other things, the Chinese Christians want church union. Mention should be made here of the Statement on Comity, drafted by the China Continuation Committee, and generally adopted by all the missions and churches in China.

The Chinese Ministry

In the development of an indigenous Church in China, it is essential to have a worthy Chinese ministry. With the growth of modern, scientific education, it is important that in addition to spiritual gifts the ministry should be well educated in order that Christian truth may be clearly interpreted to the students and

graduates of these new schools and universities. In order that the Church may no longer be thought of as a foreign institution it is necessary that its leaders should be well-trained Chinese. These elemental principles have been more clearly recognized during the last decade, and theological education has made a real advance. It is noteworthy that in all excepting two communions, the more advanced courses are given in union institutions. The union theological colleges in Peking, Nanking, and Canton are the largest, and when their plans are more fully realized, with adequate staffs and standardized courses, they should be able to give a training which will demonstrate the true meaning and splendid potentialities of the Christian ministry. As the decade closes, it seems that this is one of the lines along which further progress is most urgent. Another development during the last decade that deserves more than this passing sentence has been the holding of conferences for the further training and refreshment of pastors and preachers. The Stewart Evangelistic Funds have aided greatly in these conferences.

Higher Education

In university and college education the Christian forces have also made progress. In higher education, the missionary societies in China have generally accepted the principle of co-operation, and the last decade has seen the founding or the strengthening of the union universities in Peking, Tsinan, Nanking, Chengtu and Foochow, while other institutions of collegiate grade in Moukden, Soochow, Shanghai, Wuchang, Changsha, Canton and other places, maintained in each case by one or two societies, have also developed greatly. Both the numbers of students and the standards of education in these Christian institutions of higher learning have been advanced. Moreover, the University at Nanking and the Canton Christian College have done notable work in sericulture, cotton growing, forestry, and other agricultural courses. In another connexion, reference has already been made to the very significant increase in girls' schools, and

here special mention should be made of the colleges for women in Peking, Nanking, and Foochow.

There has been a large expansion in elementary schools, as examination of the statistical tables will show. There is, however, an increasing opinion that this primary education has been too much a mere transfer of western and Japanese models, and that these schools, eighty-five per cent of whose pupils never enter higher grades, fail in giving the most useful preparation for life. The training of teachers and the development of normal schools have lagged behind other educational advances. In China, perhaps more than in other countries, it has been generally accepted that knowledge of a subject was sufficient equipment for one to become a teacher of it, and it is hard to secure recognition of the necessity for the technical training of teachers. But this fundamental necessity in the building up of an educational system and method adapted to the life of the people has not been altogether overlooked, for it has been one of the reasons urged in the request, repeated annually since 1913, for a commission of educational experts to visit China to assist in the study of these problems. The development of the higher departments is making increasingly heavy demands upon the resources of the societies both in men and money, and this too has emphasized the necessity for a new study of the extent and scope of missionary responsibility in educational work in China and of the best methods of co-operation by which the task may be accomplished. In comparison with the 4,500,000 pupils reported by the government in 1917–8, the statistics of the *China Mission Year Book* in the same year show that there were 191,033 studying in Christian schools, or one in twenty-three pupils. There has been a noticeable increase in the appreciation by the government of the education provided in Christian schools and colleges, and the terms of official recognition of these institutions has become an important question. These and other problems indicate

Lower Schools and Educational Policies

the task of the Educational Commission from America and Great Britain, which is on its way to China as this article is being written.

Medical Missions

In medical missionary effort the last decade has far outstripped any which preceded it and has witnessed an advance which would have been considered incredible ten years ago. This advance is not to be reckoned merely in terms of additional missionary physicians and nurses, or of new hospitals and dispensaries, important as these are. It is to be observed rather in the development of a strong and concerted medical missionary policy, in the growing influence of the medical force in China, in the raised standards of efficiency in mission hospital work, in the significant steps which have been taken in helping forward the training and equipping of a Chinese medical and nursing profession, and in the education of the whole nation in the prevention of disease, the kindly care of the sick and the Christian attitude towards illness and suffering.

The China Medical Missionary Association, which was founded in 1886, has come to occupy a commanding position during the last few years—a position which it now happily shares with the new-formed National Medical Association of China—and the joint conferences of these two bodies are of peculiar importance. It is due to their influence, and to the growing prestige which medical education is obtaining through the generous activities of the China Medical Board of the Rockefeller Foundation, that modern standards have now been adopted, and that missions have agreed to concentrate their efforts upon the establishment of a few high-grade medical schools, rather than to dissipate their energies amongst a number of inadequately staffed institutions. Other significant developments, the value of which is becoming increasingly apparent, have been the organization of a Nurses' Association, with over fifty Nurses' Training Schools under its auspices ; the establishment of a Council of Health Educa-

tion, with its innumerable activities for the dissemination of knowledge on matters of public health ; the development of union hospitals in various large centres, by the co-operation of the different missionary agencies at work there ; and the careful study which is being devoted to the problem of making the fullest use of the spiritual and scientific opportunities which mission hospitals afford.

Social Application of the Gospel

The range of the Church's activities is continually widening.[1] The Church is the pioneer in making new conquests of life, government and other agencies thereafter adopting and extending such service. This has been true of hospitals in China. Work for the blind and for deaf mutes is carried on in a number of places, and what Christians do is all that is done for these unfortunates in China. So too the Asylum for the Insane in Canton, supported by the Christian forces, is the only institution of its kind in the whole country. The Christians have always co-operated heartily in the anti-opium reform, and they are now leading in preparations for an anti-alcohol movement. In Canton after two years' effort an anti-gambling movement led by the Christians has been tremendously successful. In Hangchow an attack is being made upon lotteries. Increasing attention is being given to the problem of commercialized vice. The churches have been considering again their relations to the problems of polygamy and concubinage. In more positive directions, playgrounds, reading-rooms, hygienic lectures, and other institutional features of Christian service have been developed. Even in the relief of famine sufferers the Christians have been well in advance of non-Christians.

The production of Christian literature seems hardly to

[1] ' Perhaps the greatest thing in Christianity is that you never know what it will do next. At any moment it may break out at a new place—seizing on some imperfectly evangelized aspect of life and moulding it to a higher likeness, unveiling new possibilities of brotherhood, pushing forward its front, with all the implied promise of faith and hope and love, over soils unoccupied before.'—Dr H. R. Mackintosh in *The Originality of the Christian Message*, p. 26.

have kept pace with the progress made in other directions. The work of the Bible Societies is an exception to that statement. Their figures of circulation have continued to increase year by year. A notable achievement has been the completion in 1919 of the revised Mandarin version of the Bible. The Religious Tract Societies have continued to do valuable work. It is nevertheless true that both in range and power the Christian literature that has been produced is far short of what it ought to be in a country that values literature as China does and in such a time of intellectual awakening as this. A few strong works have indeed been produced, but less than a score in ten years. We remember with gratitude the able work of H. L. Zia, whose death seemed so untimely ; but should not the Chinese churches have produced more writers such as he ? The China Christian Literature Council has been organized to promote larger co-operation in providing this need. Its first statement and appeal were published in 1919.[1] The successful promotion of Phonetic Writing is an example of how much can be accomplished by such co-operation. It is probably true that since the invention of printing and the beginning of vernacular writing in Europe there has been no device comparable in its possibilities for the uplift of the race to the National Phonetic Script in China. In 1921 the publication of the New Testament was completed in this form. In this way and also by the publication of other Christian books this new script means much in the building up of an intelligent Christian community. The new system of writing was prepared under the auspices of the government, but the Christian forces may rightly claim a place in the front ranks in its introduction throughout China.

Christian Literature

The number of missionaries has increased from 4299 in 1909 to 6561 in 1919. One effect of the war has been greatly to limit this increase. The distribution of these workers is, of course, uneven throughout the provinces. For

[1] See IRM, 1919 (April), pp. 238 ff.

a study of this aspect of missionary work reference must be made to the Survey Report about to be published by the China Continuation Committee. It may, however, be stated that there is an increasing appreciation of the importance of securing not merely a larger number of missionaries but rather of sending out those who by training and through the possession of spiritual gifts will be qualified to contribute greatly to the strengthening of the Chinese Church in all its work. For the better training of the missionaries, especially in obtaining more quickly a good knowledge of the vernacular and also in becoming acquainted with the customs of the people and the methods of missionary work, the successful establishment of the language schools in Peking, Nanking, Canton and Chengtu, and of language classes in Soochow, Foochow and other places is to be noted. These schools are also a splendid example of larger missionary co-operation.

Number of Missionaries and their Training

The relations of the foreign missionaries to the Chinese Church and its leaders are on the whole helpful and altogether fraternal. The central position of the Chinese Church has been recognized with increasing clearness. The branches of work in which the missions as such can profitably exercise sole control are now very limited, and the departments of work in which the Chinese are now the real leaders are rapidly multiplying. The conferences of 1912 and 1913 gave to the Chinese Christian leaders an equal place with the missionaries in the discussion of missionary as well as church questions. In the succeeding years there has been an increasing recognition of mutual dependence between foreign and Chinese church workers. Mention could be made of Chinese churches now much more eager for missionary assistance than when they first achieved their independence. The China Continuation Committee is now composed of an equal number of Chinese and of foreign members, and Chinese is the primary language of

Relations of Missionaries and Chinese Churches

its meetings. This is also the plan for the General Conference to be held in 1922. On the one hand there has been a general acceptance by the missionaries in the older centres of the status of unofficial assistants in the churches, and on the other hand the Chinese churches are recognizing more and more that the missionaries have spiritual and intellectual contributions to make to their religious life when their financial help is no longer needed. For these happy relationships, we thank God and take courage.

Y.M.C.A. and Y.W.C.A.

The facts regarding the increase in the number of societies and agencies engaged in missionary work in China and the growth of some of those longer established are shown in full detail in the Survey Report of the China Continuation Committee, where they are presented in a form convenient for thorough study. No satisfactory reference can be made to them in this brief review. Special significance, however, attaches to the fine growth in the Young Men's Christian Association, which reports in 1920 a staff of 320 Chinese and 81 foreign secretaries and a total of 4688 active and 37,011 associate members. In 1914 there were only 126 Chinese secretaries and 84 foreign secretaries. In 1920 a remarkable convention held in Tientsin celebrated the twenty-fifth anniversary of the work of the Association in China. The work of the Young Women's Christian Association in China is only a little more than ten years old, but it has grown rapidly, and in 1920 it reports a staff of 75 foreign secretaries. Its staff of Chinese secretaries is increasing as fast as they can be trained. The work of the physical departments of these two associations is unique and has been of great value in many ways. As evangelistic agencies and also in training young men and women in the everyday practice of their Christian principles, these associations are giving valuable service to the churches.

The rapid growth in recent years of the Christian forces in China is one of the causes that have led to a great increase

in co-operation, which is an important development of this decade.[1] It is much wider than the union in educational and other institutions and the union of churches belonging to the same ecclesiastical family. There has been much co-operation in evangelistic work, both in provincial union committees, as in Manchuria, Szechwan, Honan and Fukien, and in city committees, as in Peking, Tientsin, Nanking, Hangchow, Foochow, Amoy and Canton. In some of the provinces, federation councils of all the churches have been organized, but few of these have shown any strong vitality, although during the period of their existence they have been valuable in increasing the acquaintance of the churches with one another. The regional and national conferences held in 1912 and 1913 emphatically expressed the desire for more effective co-operation, and this desire resulted in the organization of the Continuation Committee of that national conference. The membership of this Committee has included men and women, both Chinese and foreign, from all parts of China, representing every phase of missionary activity, all nationalities and all non-Roman denominational groups engaged in missionary work in that country. The Committee has had only advisory functions, excepting as it has undertaken certain specific tasks at the request of responsible church or mission bodies. So, for example, it has appointed a special sub-committee on Work for Moslems, which through the issue of bulletins and the publication of specially prepared literature is stimulating work for this class of Chinese people. Its committee on Phonetic Writing is another example of the service rendered to the whole Christian movement by this central organization. However, its principal work has been that of gathering information and making this generally known and so serving as a correlating and co-ordinating agency. Its office in Shanghai has increasingly become a clearing-house

More Co-operation

[1] For an unusually valuable report on Co-operation and Union in China, see the *China Mission Year Book* for 1917, pp. 478–90.

of missionary information regarding all parts of China; in 1920 this office and that of the allied interdenominational organizations in the same building sent out 216,000 separate covers of literature and correspondence. Through its special committees, and now through the China for Christ Movement, the Committee has stimulated evangelistic and other activities of the Chinese Churches. Perhaps its most helpful service has been to bring together Chinese and missionary leaders from all parts of the country in an annual meeting, where they have become acquainted with each other and with conditions and circumstances in all parts of the field. In this way they have begun to think no longer in terms of their own church and field merely but in the larger truer terms of the whole task of Christianizing all China. At the request of the National Conference of 1913 the Committee undertook a general missionary survey of China, which it has now carried through to completion. The printed report, a quarto volume of about five hundred pages, will be published in the autumn of 1921. This report will be in a large measure the basis of the General Missionary Conference to be held in Shanghai in May 1922. At that Conference the China Continuation Committee will make its final report, and it will devolve upon the Conference to determine the form of organization which will carry forward the work begun in 1913. Associated with the Continuation Committee in co-ordinating the work throughout China have been the China Christian Educational Association with its allied provincial associations, the China Medical Missionary Association, and the China Sunday School Union. In 1890 Henry Drummond said of Chinese missions: 'The industry and devotion of the workers is beyond all praise; but they possess no common programme or consistent method; there is waste and confusion. The missions are not an organized army of God; they are a band of guerillas.' This certainly is no longer true at the end of the decade that we are reviewing.

Other examples of practical co-operation can be given,

and two deserve special mention. The Associated Mission Treasurers in Shanghai was organized in 1917. This associ-

Permanence of Co-operation

ation is now handling the funds and the accounts of eight missions with real saving of money, increasing efficiency, and with general satisfaction. It is an international association, including both British and American missions. In 1921 an Architects' Bureau was formed in Shanghai by the association of six missionary architects and engineers of three missions, who expect others to join them as soon as arrangements can be made. Of the permanence of this co-operative organization the projected Union Missions Building in Shanghai is a proof. A site for this building has been purchased at a cost of about 196,000 taels ($150,000 gold, more or less), and there is in hand $150,000 gold for the building on which work is expected to commence soon. It is expected that this building will provide office accommodations for all the national agencies of the churches. By gathering all of these into one building, it will become a very real headquarters for the whole Christian movement in China, in which co-operation may be effectively carried forward and enlarged. The building will be a visible expression of the essential unity of the work of all the churches in China.

The decade in China has been one of transition and transformation. There has occurred a breaking up of

The Present Situation

ancestral faith, leading men to scorn what had long been revered and sweeping them abruptly into vast and incalculable world movements. The consequences, both for China and for the rest of the world, are tremendous, and nobody can afford to be indifferent. These momentous changes in China's economic, social, and intellectual life are proving to be more and more a real preparation for the Gospel. The overthrow of so many ancient customs and institutions is tending to produce an attitude of mind favourable to the claims of the Gospel and a truer appreciation of its power and value, both to the individual and to the nation. Christianity

certainly never had a better opportunity in China than at the present time. The Christian forces, through progress in co-operation and united efforts, are better prepared to take advantage of this opportunity. A marked feature of this decade has been the shifting of responsibility and authority from the foreign missionary body to the Chinese Church and Christians. Individual Christians are now recognized as patriotic citizens. It is important that similar recognition should now be given to the Church as a Chinese institution—the organism of the Chinese members of the Body of Christ. To set the Chinese Church free from foreign control is now the privilege of missionary societies and their field agencies. The foreign missionary's work is not done, but only well begun as he becomes the assistant and co-worker in nurturing the growth of a naturalized Church. The extensive work of foreign missions always continues, the intensive cultivation of the field already occupied is, at the present time, most imperative. More missionaries are needed, and new stations should be opened in some of the more needy provinces, but viewed as a whole the present urgency is to increase the spiritual power of the churches and of the institutions already established.

The greatest need of China, with all her difficult problems and unquiet strivings, is to see Christ clearly with her own eyes. His dominating influence is needed, not only in government, but in the regular routine of everyday activities and relations. The teaching of Christian truth is needed, but still more there must be the lifting up of the real Jesus, the Crucified and Risen Saviour and Lord. This is the duty of the Chinese Christian Church, aided by the foreign missions from Europe and America.

A. L. Warnshuis

[Subsequent writers will survey the missionary significance of the last ten years in the Philippines, the Japanese Empire, India, the Moslem World, Africa and the Pacific.—Ed.]

THE INTERNATIONAL MISSIONARY COUNCIL AT LAKE MOHONK, OCTOBER 1921

By FRANK LENWOOD

The meeting of the International Missionary Committee in June 1920 at Les Crans, near Geneva, was necessarily provisional. But it looked forward to a more permanent organization, of which it suggested a sketch to the various missionary boards concerned. It also decided to summon a meeting in America during 1921, if the boards should approve. The boards gave their approval—one or two hesitating a little as yet—and the meeting took place from October 1–6 at Lake Mohonk, New York State.

In such a meeting beauty is a real asset, for lovely scenes have a more universal appeal than music itself, and it is no small advantage to keep the saints in a receptive temper. At Crans last year we all felt the beauty as a soothing influence after the cruel lacerations of the war. The charm of Crans was that of the *chateaux* and granges of the old world, and the *massif* of Mont Blanc rose on the horizon over the lake, faint and blue with distance, but undeniably real. The fairness of Lake Mohonk was that of the new world. The situation of the 'Mountain House' was deliberately chosen. The lake is carved deep into the last rock-step before the mountain's summit, and has grim crags overhanging it on either side. On the slopes away from the peak the landscape smiles with fields and orchards where the Indians used to range. Here and there in the great building long expanses of plate glass allow panoramas of the changing shadows on the hills. In the Conference Hall a similar window was behind the

chairman, and the sight of the cliffs by the lake, with their clinging autumnal shrubbery lit by the afternoon sun, gave me ever and again the suggestion of the presence of God. The big verandah on three sides of this hall allowed us for five minutes at 11.30 a.m. to go out and refresh ourselves in loveliness. America may 'go dry,' but the air of its uplands is still the wine of the gods.

The Mountain House is really a great rambling hotel with every luxury and unlimited space. Through its owners and the welcomes they have given, it has association with Quakerism, peace and international comradeship. Many a movement for missions or for brotherhood has started there, or found a new impetus to go forward.

The clans gathered in New York early on the last day of September at the pier of the Hudson Day Line steamers. Some had come over sea from Asia, some from Africa and Europe. Of the Americans, a few had travelled long distances by train. It was a happy thought to bring all together in this way, so that they might get to know one another and 'play' a little (as we say in Yorkshire) before the very strenuous work to follow. After five hours on the most beautiful stretches of the Hudson the party reached Poughkeepsie and transferred to motor-cars. Meantime the members of one party coming from Europe on the *Adriatic*, having already been delayed by fog, were working their way slowly through the formalities of the United States Immigration Department. They came on by train and motored up the climbing road in the last glory of the sunset. The Canadian section turned up next morning and we were practically complete. A word must be said of the characteristic American hospitalities, which, taken together, provided that all the foreign delegates should be put to no single cent of expense from the time they left New York till they came back to it again a week later. This was the outward sign of an even more beautiful welcome in the things of the spirit.

The Council held its sessions in a large hall where tables

had been set in a hollow rectangle, large enough to allow all but a few to face inwards. At the middle of the top side sat J. R. Mott as chairman, with the secretaries, J. H. Oldham and A. L. Warnshuis, on his right. Though the Council was essentially a committee of the home base, it had the help of two Chinese, two Japanese, one Indian, a Burmese woman doctor and two negroes, one from Alabama, the other born in Africa and educated in the States. These two last, to quote Dr Aggrey's jest, added colour to the Council, and both also came up to his description of the negro's standard of purity, for they were 'black, black, black!' Nothing in the Council was more honourable than their humble pride in their negro blood. Some of the delegates bore distinguished names, and some were doing little known but distinguished work. On the American side doctors' degrees flowed like iced water. Some of the delegates had fought their way to education, while others had started with every breeze favourable. In the arrangement there was no monotony. Bishop Uzaki, of the Methodist Church in Japan, sat between Dr Ritson and Sir Robert Williams to prevent any English colloguing, just as Miss Gollock was separated from Bishop King by the sturdy and alert figure of Dr North, Secretary of the Methodist Episcopal Board of North America. In another corner Dr S. K. Datta and Baron van Boetzelaer van Dubbeldam were alternated with people of less exciting names, like Miss Florence Mackenzie of Edinburgh, and Willard Lyon, late of Shanghai. To pervert the American phrase a little, the man who arranged the council tables was 'a good mixer,' and with such men and women we were well content to be mixed.

A preliminary meeting was held on the Friday night with three or four addresses, general but striking enough, and on Saturday morning we settled down to work. Members of the Council voted themselves on to Sub-Committees, very light-heartedly, as it seemed to one of them who saw all chance of afternoon recreation fading

into the distance! After other preliminaries we gave the day to Dr A. J. Brown's paper on 'The Church and the Mission,' printed in this Review for October. For sheer interest in the policies of the Kingdom of God I thought that day unsurpassed. No time was wasted in skirmishing; the Council did its work as if its members had known one another for years; speeches limited to seven minutes checked long-windedness, and the presence of men from the East and from Africa salted all the talk with reality. Some strong and searching things were said. The subject was so great that up to the end there were new things to say and others who desired to speak.

From that point the Sub-Committee took up the quest, and on its advice the Council decided to send out the inquiries found in the report. These should be read as the restrained and cautious suggestions of men passionately convinced of the need for a rapid transfer of real authority to any native Church which has reached the stage of adolescence. It is revealing no dangerous secret to say that Dr Brown, having honoured his scruples by putting them on record in the last issue of the Review, threw them to the winds in the talks of the Sub-Committee and pressed for radical changes in missionary administration as it touches the great countries of the East. Not all, of course, were equally convinced, but those who want to see East and West co-operating, with the Easterner taking the first place in his own country, were well satisfied with the advance made. The value of that advance will depend on the action of boards at home and missionary committees in the field; but even more on the spirit with which new policies are carried out. Kant said, 'Nothing is good but the good will.' Certainly in missions to-day nothing is good without it.

During the discussion an interesting fact came out which is in sharp contrast with much missionary policy of twenty years ago and, unfortunately, with some missionary policy to-day. Samuel M. Zwemer insisted that in the

Near East work should be done not *for* the Oriental Churches but *with* them. He had often found the benefit of following this plan. Even to the Roman Church his mission thirty-three years ago in Basra had announced that it was anxious to bring Moslems to know Christ but would not proselytize Roman Christians. The Council knew that such a Protestant and evangelical as Dr Zwemer would never sacrifice principle, and were glad to hear of these and other approaches to Christian fellowship.

A second great topic was that of missionary education, as it is affected by the conditions of to-day. J. H. Oldham at Crans attempted to startle us with anticipations of the future, and failed—largely, I fancy, because we were too sluggish or preoccupied to give due weight to the facts he cited. But this time he had secured Dr Paul Monroe as an ally (see IRM, July 1921), and, with Sir Michael Sadler's October article to show the timeliness of this investigation, he removed all chance of inert self-satisfaction. It was a strong speech, because he linked his searching analysis of danger with positive guidance as to the way to turn the dangers into conquests. There can be little doubt that if missionary education remains as inefficient, struggling and sectional as it is to-day, it will play no part in the great movements of the next generation. For a second-rate missionary training there is no place. If we are to survive, it must be because we can do something Government cannot do, can train boys and girls so that an educational observer is convinced that they have had an education productive of nobler citizenship, and can offer Government the co-operation of inspectors and experts as good as it can itself employ. Few Governments will slight help offered on such a level. We must put missionary education at the top, even if we have to fight those mistaken local affections and ambitions which divide our resources and overstrain our staffs. For the best, even if its scale be small, there is an unlimited future. Quality, combination and religious principle must be our watchwords. Quality must demand

the surrender of half-staffed institutions, combination must overcome the aloofness of denomination or race, and religion must show itself in the insistence that we do not dishonour the name of our Lord by giving young people an inferior training and calling it 'Christian education.'

Two statements, closely linked, impressed and encouraged the Council. The first was that of Douglas Mackenzie, Principal of Hartford Seminary, in which he showed that the anxiety we were facing about Christian education in the mission field was exactly the same as that felt by all thoughtful advocates of Christian education in Europe and America. Unless, he said, education was to be handed to the narrowest of all sectarians, the secularists, we must be prepared to fight the same battle in our own countries. Mr Oldham completed the point by insisting that in attempting to keep a place for education under the influence of Jesus Christ we were in the *main line* of a great movement—the movement to promote private systems of education and so to supplement and humanize (which is also to spiritualize) the rigid government codes and systems.

Then came the turn of the Constitution. At Crans the delegates assembled had drawn up a Constitution for an International Missionary Committee, and submitted it to the national organizations and Boards for their final approval. The step was important. The Edinburgh Continuation Committee was chosen entirely by the Conference of 1910 and had no warrant from or control by the actual sending bodies. As years went by death altered the balance of its beautiful fellowship, and it became plain that it must exercise one of the powers allowed at its creation in 1910 :

> To confer with the societies and boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

Its members have been at all stages in close touch with these recent developments and now have transferred their

functions to the new body—a noble surrender after a noble history. The new Council was then constituted.

Through their national federations the boards now have the power to control all the acts and to choose the members of the new Council. To make it doubly clear that the Council has no executive or spending functions other than those committed to it on each occasion by the boards, the following was set in the first sentence of the preamble to the Constitution :

> This Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards or the churches which they represent and the churches in the mission field.

It was to remove all idea of executive function that the word 'Committee' was replaced by 'Council.'

Many other matters were discussed : *The International Review of Missions*, the trade in opium and morphia, the preparation of missionary candidates, the Near East and Moslem work (with the expectation of a conference to be held by John R. Mott in place of that for which plans were on foot at the beginning of the war) and the Far East.

Christian literature was taken seriously for once, and with the example of the English Baptists, who spend one-eleventh of their income in literature, we all resolved to try to persuade our boards (and our committees on the field) to release funds from important work for the sake of this work more important still.

Statements by Messrs Oldham and Warnshuis of negotiations with Governments showed successes which if taken alone would justify the office of the International Council. Such a change of front as that of the British Colonial Government on compulsory labour in Kenya Colony is as notable a proof of the need for combined effort for righteousness as it is a witness to the fine ideals of the Colonial Office.

One lesson it was difficult to avoid, even if one had wished to avoid it. All the movements of a nation's life are of interest to the missions working in its midst. The

man of to-day is seen to be more than a soul standing, willing or unwilling, in the presence of God. We know now that he has links with the social system, with the economics and with the political movements of the time, and all these links pull upon his religious development. If a man is to be a Christian to-day, he must serve his Lord in daily ministry to the needy souls and the needy society around him, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me.' And so modern missions can appropriate the noble Christian thought of the heathen comedian, *Homo sum, nihil humanum a me alienum puto.* Every phase of national experience matters to them if they really understand what it is to call Jesus 'Lord.'

One instance of this feeling was in the resolutions about German missions and their exclusion from allied territories. The one sorrow of the meeting was the empty chairs of the German delegates. The German Missionsausschuss, meeting in Halle, had decided that, while German missions were excluded from allied territories and, as they felt, calumniated, they could not take part in international conference. The continental neutrals tried to shake this resolution at the Bremen Conference, and Messrs Oldham and Warnshuis went to Berlin to plead for a German delegation, even if it was unofficial, but both attempts were in vain. The decision gave the deepest pain to many of the German leaders who felt bound to vote for it. The result gave equal pain to the Council when it met.

German missions were remembered in the meeting of intercession on Sunday afternoon (the most moving prayer was in French !), and, later, all were glad to hear in detail of certain countries where freedom was being granted, and particularly of the splendid success of the Australian societies in securing seven years' respite for the missions in what was German New Guinea. But the main interest came when the Sub-Committee on 'Restrictions' presented its resolutions. Naturally these dealt first with the German missions. They must be read in the printed

proceedings of the Council, for they are too long to quote, but they went further than any such body has yet gone. They stated the need for attempting to secure permission for the German societies to resume the great and unselfish work they did in the allied territories before 1914. At the same time, they pointed out to the Germans that nearly every progressive missionary society was now conceding new rights to the Christian communities of the East, and that anything like the old paternalism would be fatal to the returning German missions. Then they went on to state the Council's conviction that, broadly speaking, there was no foundation for the sweeping charges of disloyalty and treachery hurled against German missionaries during the war.

This point was of deep significance. In that hall were gathered some sixty-five men and women, the large majority representing nations which had been at war with Germany. They were missionary experts, covering between them the history of every field in the world. Many of them, as I can testify, have sought diligently for proofs of German missionary disloyalty before or during the war. In that hall, therefore, was an unofficial tribunal with more collective knowledge of the relevant facts than any assembly in the world. We could not say that there had been no disloyalty—it is impossible to prove a universal negative. Nor did the Council attempt to say that German missionaries were free from indiscretions in speech and act, or that their sympathies were not so strongly with their own government as to constitute their continuance at work in time of war a political danger. But we knew enough to say, and felt bound to say that, speaking generally, German missionaries were not guilty of treachery. If that broad and general testimony had been untrue, it could have been refuted by men, even by one man, rising at that table in protest. But the resolution was passed by unanimous vote under a sense of solemn responsibility.

The final clause expressed the hope that for our own

sakes we should be able to welcome the representatives of that great Fatherland of Protestant Missions to our next gathering. The clearest and most impetuously Christian expression of that desire came from the man who remembered (in the same breath he showed it) how his country had suffered—M. Daniel Couve, of the Paris Missionary Society. At the close of the resolutions all felt thankful to God that there had been such agreement. The steering might easily have been difficult, but by keeping our course toward brotherhood and truth we came through without anxiety and with perhaps the deepest assurance during all the Council that God was with us.

Now it remains to educate our constituencies in wise, patient and constructive support. What any words of the Council can do must be pretty well accomplished. From this time on—neutrals, Germans and Allies alike—we shall be tested by our deeds.

I must close with a few general impressions among the many that I bring away.

1. The Council was marked by a peculiar readiness to co-operate. There was useful plainness of speech, and nothing was concealed. Yet men were met there, not to talk for the sake of talking, but to build. All the doubtful matters were referred to Sub-Committees; and how their poor galley-slaves did labour! Another time there must be a longer meeting with fewer official sessions each day. Yet in those Sub-Committees the rocks and shoals were sounded, and the resolutions presented to the Council were traced with skilful care. When the Council received them, it was always with the desire to make the utmost use of this work done in private. Resolutions were adopted quickly, but if anything was questioned, the chairman held it up for further argument and then, if necessary, referred it back to the patient Sub-Committee. The result was that the resolutions passed went through with a sweeping power of united conviction such as I rarely remember.

Parallel with this was the trust in our leaders, John R.

Mott in the chair, with J. H. Oldham and A. L. Warnshuis as secretaries. All through the discussion they had proved their desire for decisions based on conviction and not on group-pressure, and by doing so had renewed our confidence in their leadership. The vote appointing them to their official posts was another of the great moments of the Council—to them we committed the intermediate workings of the Council and its Committee and, because we knew them, we did it with perfect confidence. Let us remember that in sheer magnitude as well as in quality the burden is very heavy. We must never forget to pray for them.

2. The Council was nowhere more co-operative and united than in its prayer. It is an anxious thing to hold such an international meeting. Men may cross the sea, and at the end accomplish little more than a moral picnic. I suppose that all the delegates faced this danger during their prayer beforehand. For myself, forty-eight hours after we had met I knew that our prayers were answered, when in the intercession meeting of Sunday afternoon men and women opened their hearts before God. We were one in Christ, and His Spirit was around and over us. One after another the prayers were short (because they were cries to God, and you cannot cry in long-winded artificiality), and they were full of passion. An Englishman prayed for the devastated lands of Central Europe; an American poured out before God his longings and anxieties for America; another led us in prayer for Russia. Ireland was not forgotten; and the coming Conference in Washington was a background to all our thought. In that hour we did something. And the same was true of the other meetings for intercession during the morning and of all the prayers and worship of the Council. It is not easy to arrange corporate intercession. But on the human side each successive period of prayer accomplished its object, and we can leave the divine side to our Father. In spite of all manner of differences, of faith and order, of nation, of language, of temperament, we were one in our prayer.

3. How much we gained by the presence of the Asiatics and Africans! If it were possible to secure men of such chosen ability all our boards would want to have representatives from the field sitting with them. The presence of these eight people kept us close to the actual facts. There were one-sided judgments about India, sometimes rather carelessly repeated even in missionary circles, which you could not express with Dr Datta there! We were all the better because they were not expressed. Our friends spoke to us with a frankness that revealed to us all the feverish conflicts through which they are passing and which it is the business of missions to understand. At the same time they were so cordial and Christian in their readiness to co-operate. To my thinking and, I admit, to my surprise, the contribution reached its climax in the negroes, the poorest in spirit, the meekest of the races on this little, noisy earth. Moton and Aggrey brought to us a touch with mother nature which went deeper than many of our sophisticated reasonings. They spoke to us with simple directness and with pictures like those that Jesus used. They got there. How the Council sat up and listened to them! And how, as we laughed, and now and then came near to tears, we understood that this was big philosophy, the wisdom that is hidden from the wise and prudent! In God's family we cannot do without the child races. They see Him more clearly, more cleverly, more deeply than the rest of us.

So there—do you see?—a great deal of the colour question goes by the board!

Thanks to all of these new members, our eyes are opened to the Church in the mission field. Some of us are rubbing our eyes with the gentle annoyance of people suddenly awaked; but the Church is there; and in this central Council of international missionary effort it came to help us to pull through. I do not like to think what we should have lost without that help.

4. We took no executive action. We passed a mass of

important resolutions, but even in these the real meaning of the Council is not to be found. We had much beautiful personal fellowship. But that by itself was scarcely enough to justify the time and the journey. What was it that made the Conference worth while and sent us away convinced that, if we all were to die in the next two years, we must leave death-bed messages to tell our successors to meet at the Council next arranged? It was the discovery that we each need the help of the rest if we are to do our Master's will. At Mohonk we were members one of another personally, and we were members one of another corporately, each representing thousands of home supporters, hundreds of missionaries and thousands of the native Church. To be one in spirit, to be one in Christ, is more than all outward co-operations and resolutions. These secondary things will inevitably follow. What we cannot live without is the communion of saints.

There is no national organization so well knit that it can be self-sufficient, no denomination or arm of the Church can preach the Gospel alone—alone it can have only an imperfect Gospel. No mission can have a work so concentrated, and therefore so well in hand, that it can afford to focus its eyes upon its solitary, successful pre-occupation. Without one another, without Christ revealed to us through one another in these stormy days, we literally *cannot live*. 'Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: *that the world may believe that Thou didst send Me*.'

FRANK LENWOOD

The Minutes of the International Missionary Council have been published in a sixty-page pamphlet, and can be obtained from the office of the International Missionary Council, 2 Eaton Gate, London, S.W. 1 (price 6d. per post), or from the Committee of Reference and Counsel, 25 Madison Avenue, New York, U.S.A. (price 10 cents).

INTERNATIONAL MISSIONARY CO-OPERATION

By JOHN R. MOTT, LL.D.

At first thought it might seem that the present is the least favourable time to draw lessons or to reach conclusions regarding international co-operation. Without doubt, the present is in some respects the most difficult time internationally the world has ever known. It is characterized by suspicion, irritation and lack of fundamental unity. The events of recent years have broken most international bonds. Intercourse and intercommunication have been more seriously interrupted than in any period within man's memory. All this has necessarily profoundly affected the progress of international co-operation in the realm of Christian missions as in every other sphere. On further reflection, however, is it not clear that the very fact that the international relations of the world in recent years have been and still are in such a critical state accentuates the need and importance of restudying the whole subject? Possibly better now than at any previous time, we are in a position to estimate the relative strength of the various factors and influences working for and against missionary co-operation, to recognize international shortcomings, to realize sins of omission and of commission, and to lay to heart the lessons which should be learned from recent bitter and humiliating experience. A very special responsibility rests upon all who are in a favourable position through past experience, through present contacts or through a sense of international obligation to do all in their power to suggest a wise and helpful lead. In what international group have we the right to expect an earlier resumption and strengthening of international relations than in missionary circles?

These are the circles that have always claimed to deal with the world as a whole and to hold world horizons. A world distraught needs, nay, justifies, the most earnest endeavour and the deepest sacrifice to bring in a new and better day. Missionary leaders must show the way. Amidst all the discord and strife in international affairs may be seen the Son of Man. He speaks the words of calm and guidance. Is it not the call of this very hour for the leaders of the missionary movement the world over to heed His word and to dedicate themselves to the sacred task of ushering in a new era of international missionary co-operation ?

Considerations in Favour of Co-operation

International missionary co-operation is demanded to counteract the recent marked growth of divisive forces in the world. All other arguments which may be advanced in favour of the drawing together of the Christian forces are accentuated in the present world of misunderstanding, suspicion, friction and strike. As a result of the war one finds a new and stronger alignment of national and racial prejudice among the peoples to whom the missionaries go. This necessitates a more effective union on the part of the missionary forces. The missionary movement has a marked contribution to make toward international goodwill. Through promoting right international and interracial relations it can accomplish wonders toward overcoming the disillusionment, pessimism and reaction which have come in the wake of the war and in that of the unsatisfactory peace negotiations. Effective international missionary co-operation will inevitably result in the development of the international missionary spirit and will furnish the principal bulwark in support of international justice and racial goodwill.

If the Church neglects to give adequate expression to its international character through the failure of the missionary forces of the nations to co-operate, the testimony and success

of the Church will be seriously impaired. The ultra-nationalism which emerged in the war is contrary to the ideals and teachings of the New Testament. It is to be feared that a materialistic and selfish national spirit is growing in all parts of the world. Such a spirit is without international outlook and, unless Christianized, is destined to imperil the world. Unless the principles of Christ can be successfully applied to international relations, Christianity is clearly inadequate to deal with the present world situation. Missionaries have always preached 'Love your enemies,' but some are still under the yoke of unchristian patriotism and racial superiority. If we cannot have real international missionary co-operation, what ground have we to expect that there can be any kind of international co-operation which will unify mankind; and if we have other forms of international co-operation without being able to achieve international missionary co-operation, what other conclusion can be drawn by the outside world than that the Church has lost its way and has vacated its true spiritual leadership? Thus the future position of organized Christianity, as well as of civilization, is involved. How essential it is, therefore, that the missionary movement, through general international co-operation, should afford a living and indisputable demonstration that Christianity transcends nationality!

There is need of emphasizing as never before the truly catholic nature of the Christian Church, and this may be made more apparent and convincing through co-operation on the part of the world missionary forces than in any other way. The early Christians made it clear that the Christian Church brought men into a fellowship which included all nations and races, and this contributed greatly to their world-conquering power. These 'first Christians looked upon themselves as a new race—a people of God, united in a bond before which earthly distinctions faded.' In reality, the Church of Christ to-day consists of a body of people called out of the various nations, being united by

the gift of a common life in Christ. Hence, not to strive for and to realize a practical working co-operation among ourselves in fields of common labour is a falling short of the vision and design of Christ.

Never before did the missionary task seem so large, so baffling, so beset with dangers. Never before did the Christian forces and leadership seem so inadequate. It is a startling fact that it is entirely possible that in this critical and fateful hour the Christian forces may fall short simply through failure to combine their efforts. At such a time only the mobilized and united wisdom and experience of all forward-looking leaders of all nations will suffice.

There are conditions, problems and demands in the modern world affecting the foreign missionary enterprise which can be dealt with successfully only by common international action. For example, the question of religious liberty and likewise that of missionary freedom have once more become live issues, and these ancient battle-grounds may have to be fought over again in the years just before us. Moreover, only by international missionary co-operation can the Christians of the world make adequate protest against the threatened selfish exploitation of peoples and resources.

The magnitude, complexity and cost of the world missionary program, the relatively meagre resources in available funds and in highly qualified workers, and the extreme urgency of the situation due to post-war conditions imperatively demand international co-operative effort. In the field of Christian education alone this can be seen at a glance. The experience in certain fields like Japan and the growth of government educational systems on every hand make it clear that the Christian forces will not be able to establish, equip and staff efficiently even a minimum number of model denominational and national institutions that can hold their own in competition with government secular education. The only hope, yet it is an adequate hope, is for the missionary forces of the different

nations to pool their experience and resources. Without doubt we have to-day confronting us in the non-Christian world, in every aspect of the wide range of missionary responsibility, a task which might well seem to lie beyond the reach of the combined forces of Christendom. Let us see to it that we do not fall short through any avoidable—still less through any wilful—lack of combination.

International missionary co-operation is essential to give full-orbed expression to the missionary message of the Church of Christ. Christ has not revealed Himself fully through any one nation or race. No part of mankind has the monopoly of His gifts. The help of every nation is necessary adequately to make known His excellences and to communicate His power. This has been well emphasized recently by Sir Arthur Hirtzel in these words : ' For as in Christ, who is the Head, there is " neither Jew nor Greek, neither male nor female, barbarian, Scythian, bond nor free,"—not because He is none of these, but because He is all of them—so the Church which is His body cannot be perfected until " they shall bring the glory and the honour of the nations into it " ; that is to say, until the special characteristics of every race have been, not submerged, but brought to their individual perfection, in a perfect whole.' A corollary of this is that the Christians of every nation have the sacred right and should, therefore, have the opportunity, thus to express themselves. In view of the difficult international situation it will undoubtedly require nothing less than wise, patient and possibly prolonged effort to ensure that this right is secured for all nations.

The outstanding argument for international missionary co-operation is that Christians of all lands must thus show their unity in Jesus Christ, that the world may believe. To preach the brotherhood of man and then to stand aloof from each other on the foreign field or at home, or to fail to fraternize or co-operate, belies our teaching and creates the impression that Christianity, like other religions, has lofty ideals, but that the practice of its promoters shows

that it is impracticable. International divisions among Christians have ever been a scandal and stumbling-block; but with the shrinkage of the world these have become more intolerable than ever. If we can forget that we are Americans, Englishmen, Frenchmen, Scandinavians, in the work of making Christ known to the peoples of Asia and Africa, we have gone a great way toward proving to those Asiatics and Africans, who are moved by facts, that the religion of Jesus Christ is the ultimate solvent of the racial alienations of the world and, therefore, the mightiest force operating among men. Just now, when there is on every hand new interest in internationalism, this great apologetic would have added timeliness and power.

A serious and resolute attempt to secure the far wider adoption of the policy of international missionary co-operation would make a powerful appeal to the new generation. We do well to remember that we have a new generation to win to the missionary program. Our appeal to it must be true to the demand of the modern day. We need to bring to the oncoming youth the heroic call of an immensely difficult and apparently impossible task, for this generation of all generations has been uniquely prepared for such an appeal. But to win their wholehearted allegiance, we must be able to show them that ours is a united task. Never has the lesson of the indispensability and victorious power of united planning and action been burned into the consciousness and anchored in the convictions of a generation as in the case of the young men and young women now living.

In view of considerations like these, is it not of supreme importance that leaders of the missionary movements in all lands should take initiative and put forth sacrificial, prayerful effort to achieve co-operation that is at once international and interracial as well as interdenominational with a view to triumphant Christian advance throughout the world? In view of the mind and wish of Christ, we should be ready for sacrifice and suffering in order to attain our ideal. As

we come to face the difficulties in the pathway of the realization of our vision and to count the cost which must be paid, as in the case of the acquiring of any truly precious possession, we shall see that great as are the obstacles in our path, the arguments for international co-operation—for a common mind, for corporate policy and for concerted action—on the part of Christians of all nations are decisive.

What Hinders and Imperils International Co-operation?

National narrowness, prejudice and ambition hinder. Among all of us there is not a little narrow provincialism. It is to be feared that now and then we are all guilty of harbouring a measure of depreciation or contempt for the ideals or distinctive traits of other nations. Too often we are unwilling to try to get the point of view of those of other lands. Inherent selfishness, self-satisfaction, indifference and inertia always stand in the way. There are also difficulties arising out of national traditions, susceptibilities and preferences. Any attempt of one nationality to dominate, either through lack of imagination or through lack of clear recognition of the valuable contributions other nations have to make, or through failure to show generous appreciation to other co-operating nationalities, is fatal to satisfactory co-operation.

Lending the aid or influence of the missionary movement or of missionary activity to further national political ends hinders. The idea of the Church or mission of any nation being used to advance the commercial or political interests of that nation is pernicious. It cannot be denied that both before and since the war such activity has taken place with the tacit or active approval of Christian leaders. The missionaries and the boards they represent are not out to further the political or economic designs of their own or of any other country. Governments now, as possibly at no time in the past, distrust the influence of missionaries

of other nationalities. The attitude or practice of mixing missionary and worldly ends inevitably engenders distrust, and this absolutely prevents desired international co-operation. It should not be forgotten that commercial interests are often not unwilling to use missions to further private ends, if the missions, wittingly or unwittingly, are found usable to these ends.

Lack of clear recognition of the relation between national patriotism and true Christian internationalism hinders. Political propaganda during the war wrought havoc to honest thinking. It has led to an exaggerated nationalism. Co-operation must ever fail where Christians set nation or empire above the Kingdom of Christ, earthly aims above the heavenly purposes, national divisions above the oneness of the Church of Christ. We need a clearer vision of the Master —of the supremacy of Jesus Christ as Lord. If we have that, we shall not lose or weaken love of country, which is consistent with Christian faith, while our vision expands to take in the kingdoms of this world becoming the kingdoms of our Lord and of His Christ. Dominating loyalty to the Kingdom of Christ makes international missionary co-operation possible and inevitable. Unless we have this, the difficulty of effective, wholehearted co-operation with the rising native Churches on the mission field will increase rather than diminish. The thinking native Christian leaders more and more are making and will make this great intellectual and moral demand on the Christianity of the coming day.

Different national standards hinder. We are much further apart, we Christians of different nations and races, than we at times realize. For example, how widely do Anglo-Saxons and the people of certain continental countries differ in their conceptions of State, of Church and of society! It is difficult for the people of any country to harmonize, co-ordinate or combine their ideas and methods with those of other lands. Each nationality sees the strong points of its own particular system and is doubtful about those of others. We must learn to take account of the

different temperaments, ideals, cultural backgrounds, professional standards and methods of work of the Christian leaders of different nationalities and races if we would bring about really effective co-operation. The failure to do this explains the lack of enthusiasm which is often manifested in early stages of international co-operation. It requires time to bring about understanding and to remove suspicion, fear and possible friction points.

Without doubt it often is difficult to understand and to work with people of other nationalities. To conclude, however, that it cannot be done is begging the question and missing the central point. We must live in unity with other nations if we are to fulfil the law of Christ. The truth is that each national type has its strong as well as its weak points. It follows that a combination of the strong points of all types, if dominated by the Spirit of Christ, will give a resultant force the most complete and effective. ' In practice,' says Mr Hoste of China, who has had as large experience of unifying workers of different lands as possibly any missionary leader living, ' it is sometimes difficult to overcome one's own prejudices and to bear with those of others ; but there is no other way of growing in fitness to influence and serve an increasing number of one's fellow-men. It is a small man who expects every one to fit in with his ideas. It is fatal to allow ineptitudes and limitations of another man to repel one. The fact that it does is a pretty sure evidence of one's own limitations and ineptitudes. Hence the vital importance, by God's help, of schooling ourselves to overcome these things and so be fitted to help a larger number. We simply cannot afford to draw back from co-operation with men of various national types ; growth along these lines is a long, difficult and often painful process, but at all costs it must be attained, if the Church is to fulfil its mission.' Difficulties there are in working with men of other lands and races, but in the pathway of experience we find that many of them are a result of misconceptions and prepossessions which con-

tact, sympathy, charity and a sincere attempt to appreciate other points of view speedily dissipate.

Pride or lack of humility—national, ecclesiastical or personal—is at the root of difficulties in the way of developing real international co-operation. Unless we have in us the mind which was in Christ Jesus who emptied Himself, we cannot hope to lay deep and secure foundations for a great international structure. Unless we are ready to believe that others may achieve as great or greater things, even with different methods and along different lines, we shall not be able to learn from them and shall not be prepared to co-operate usefully with them. This may seem like a truism, but it is not enough taken to heart. We should always be ready and determined to learn from others, including the smaller nations and the more obscure societies.

An unfavourable attitude towards co-operative movements on the part of the supporting societies or churches at the home base has a very direct and deterrent bearing on the development of international missionary co-operation. While the difficulties of international co-operation are great, they are sometimes less serious than the difficulties experienced by missions or Christian bodies of the same country in attempting to work in union or co-operation. Thus the denomination is at times more of a problem than the nation. The conviction which the leaders of some denominations hold as to the validity of certain dogmatic positions and as to the unwisdom of jeopardizing their ecclesiastical position by sharing in administrative or co-operative activities with other Christian groups, stands in the way of co-operation. The nature of the ecclesiastical organization of certain denominations, having, as they do, no centralized body to speak or act officially on behalf of the entire communion, even though they recognize the necessity of a combined impact of the Christian forces upon the ignorance and evil of the world, is unmistakably a handicap to co-operation. The ambitions and plans of some denominations, especially

when backed by vastly disproportionate financial resources, may, and at times actually do, seriously interfere with the symmetrical and healthy development of international as well as of interdenominational co-operation. The selfish or unwise action of an individual missionary society may make co-operation for other societies of that nation difficult, if not impossible. The progress of the international co-operative movement is like unto that of a fleet of battleships, the speed of which is determined largely by that of its slowest unit. Thus a large or influential denomination in one national group may, by its lack of vision or by its extreme conservatism, retard the whole international co-operative movement.

The fear entertained by the missionary forces of certain nations, races or denominations that the international missionary co-operative movement means the development of some super-board or powerful, highly centralized agency which will tend to fetter or limit their own autonomy or freedom, has at times stood in the way of their fullest identification with the movement. The fear is based on a misconception, for the co-operation in view represents a co-ordination or correlation of the missionary forces and in no sense their amalgamation, or the building up of a centralized agency with overhead authority. The bringing about of a useful co-ordination of independent and autonomous parties calls for careful study and taking into consideration the various characteristics, gifts and tendencies of each party.

The greatest difficulty thus far has been the war. It broke on the world at the most hopeful moment in the history of Christian co-operation. With startling suddenness it interrupted this most significant and promising development, in some places brought it to an absolute standstill, and everywhere retarded it. The bad effects have not yet passed away and will not, it is feared, for many a long year. It has left behind distrust, estrangement and aloofness between nations. It created serious divisions

among the Christian forces themselves in the different nations. It engendered feelings which nothing short of a wonder-work of God can conquer and transform. While the war has made the missionary task far more difficult, it has also made it appear infinitely more desirable and necessary. Time must be given for the wounds to heal. It would be a mistake to try to force the process. We must not speak too much of friendship ; acts of friendship are better than words.

The achieving of international co-operation is a matter of personality rather than of nationality. A large part of the difficulties which have arisen are due to personalities. Great care, therefore, should be exercised in choosing those who are to occupy positions of leadership in any union, organization or institution.

Isolation is at once a barrier and a challenge to international co-operation. Without doubt, ignorance due to isolation is at the root of much international misunderstanding and lack of concerted action. There is no minimizing the reality of the difficulty presented by vast distances. The comparative rareness of intercommunication between countries, the infrequency of visits, make it difficult to keep in touch and to communicate the right atmosphere. Still, the marvellous improvement in means of communication during the last two decades has, comparatively speaking, made oceans and continents seem more like mere details. Much more serious than geographical isolation is the isolation due to ignorance of each other's languages. The curse of Babel abides with us. The Anglo-Saxons probably suffer more from this than does any other nation, and certainly more than they themselves seem to realize. The language difficulty prevents English and French speaking peoples, especially, from receiving the rich contribution of such peoples as the Dutch and Scandinavians. Moreover, how little other nationalities know of the two hundred years of German missionary experience! Much of the grave misunderstanding between Germans and the missionary

leaders of allied nations was due to their not understanding each other's language and not having access to each other's literature. The reading of the missionary workers in any given country has been confined too largely to the periodicals printed in their own tongue. What a loss any missionary or missionary administrator suffers in not being able to peruse the *Allgemeine Missions-Zeitschrift*, which for a generation has stood with so great ability for co-operative and ecumenical principles. There is another kind of isolation, that due to aloofness of spirit. Even when people of two different nations are living side by side and are more or less familiar with their respective tongues—as, for example, is the case between missionaries and the people whom they have gone to serve—the finest co-operation is often hindered as a result of lack of intimate intercourse with each other. In China, men like David Hill, Hudson Taylor and Timothy Richard have shown the boundless possibilities of close identification with the people of another nationality and race.

The financial difficulty in international co-operation is a very real one. Almost every union or joint project is handicapped or embarrassed at this point. The International Missionary Council and the various national missionary bodies at the home base and on the mission field stand in need of larger and more dependable financial support. Inadequate financial support is answerable for the relatively slow rate of progress in the development of international missionary co-operation. It is difficult to get mission boards to meet the expense of union enterprises in view of the pressure of other and better understood demands. When boards have funds they naturally feel responsible for the spending of them, and hesitate to spend for co-operative work money given for denominational work. The varying scales of expenditure of different national groups presents another aspect of the financial problem of co-operative effort and calls for difficult adjustments. In fact, this problem has not in many cases been

satisfactorily solved. In case of some joint projects, such as union universities, the inability of the boards of certain nations to furnish their proportion of funds may be a source of irritation. At times union schemes are launched on a certain financial basis, and then at a later stage (often in a short time and in direct contravention of promises made in the initial negotiations) the natural expansion of the institution necessitates a complete revision of the demand or financial requirement; in other words, sufficient provision was not made for the future when the scheme was first presented to the co-operating bodies. These are only a few illustrations showing what a practical problem is this one of finance.

Lack of comprehensive and conclusive thinking by the Christian leaders in the different countries on the subject of co-operation explains why the Christian forces of these nations are not manifesting a more triumphant unity. How few have thought out the aims, principles and factors which determine the most fruitful co-operation! It is to be feared that many of us use identical terms with different meanings. How few have familiarized themselves with the large and ever-growing volume of experience, both favourable and unfavourable, in the sphere of interdenominational and international co-operation! With such literature available as *The International Review of Missions*, the Reports of the Edinburgh Conference Commissions and of the Continuation Committee and other conferences held on the foreign field in the last decade, and the records of national and provincial missionary councils, such ignorance is inexcusable.

The secretaries and members of mission boards who are internationally minded and who are intellectually and spiritually equipped for establishing and maintaining international relationships, are so burdened with administrative and other duties, or have so failed to organize their time, that they do not give the time and attention to co-operative effort which it merits and demands. Each worker is busy

doing what he considers to be the next most urgent task, and, as a rule, is in arrears. Then when we meet in conference or committee and deal with some aspect of co-operation and pass resolutions, we too often expect some one else to give them effect. There is no disguising the fact that the achieving of successful co-operation requires much time, especially in its earlier stages, and many shrink from making this indispensable contribution. They would prefer to pay in any other coin. Unquestionably, however, this is the most highly advantageous use of time in the entire sphere of Christian statesmanship.

Failure in the spiritual life is the most fundamental weakness in international co-operation. We use the word fundamental advisedly because, if this weakness be overcome, most of the other difficulties in the pathway would be swept away. We do not take time to develop a real international fellowship through waiting upon God for His guidance instead of rushing in with eager and heated discussion. Time is saved in the long run by allowing time for men to grow out of their national spirit into one truly international. It seems to be necessary that at times we travel the path of humiliating, apparent failure that we may come into a realizing sense of the supremely difficult character of the problem of drawing together the workers of different lands and races and, therefore, of our utter dependence upon God. Efforts for missionary co-operation between nations have invariably failed wherever they did not rest on the solid ground of deep, spiritual unity. Doubtless some nations are more in danger than others (but what nation can wisely neglect to be vigilantly and humbly on guard ?) of relying on strong organization or brilliant leadership or the power of money rather than upon the limitless power of God.

As we call attention to these among other difficulties, handicaps and causes of failure, it is clear that the pathway to the realization of efficient international co-operation is not an easy one. There is nothing to be gained by

minimizing the existence and gravity of these hindrances. We shall never draw together, as Christ desires and as the world situation demands, unless we do face our difficulties frankly and deal with them courageously and thoroughly. We all admit that there have been disappointing failures in the realm of international missionary co-operation. It should be pointed out, however, that compared with other spheres of Christian activity, such failures have been relatively very few. It should also be emphasized that we are too ready to ascribe such failures to international rather than to personal causes. All the foregoing and many other difficulties only emphasize the importance and necessity of concerted planning and action on the part of the missionary forces of our day. As has already been said, it calls for difficult initiative and for prayerful, sacrificial, undiscourageable effort. Men must realize the tremendous worth-whileness of international co-operation as a result of much prayer and of catching the vision of Christ, or they will not pay the price.

Conditions underlying successful International Co-operation

At the root of every satisfactory experience in international missionary co-operation is the deep conviction on the part of at least a few of the recognized leaders of the missionary forces of the nations concerned that the particular task to be accomplished is one of very real importance, and that it can be accomplished best, if not alone, through such international action. Coupled with this is another fundamental conviction, that of the unity in Christ of the true Christians of all nations. Beside this vital fact, all differences and points of controversy seem of minor importance.

A man placed at the head of any international co-operative enterprise or union institution should be well qualified for such international responsibility. He should

be a man, whatever his nationality, who commands the esteem and confidence of all concerned. He should possess international outlook and understanding, international appreciation or breadth of sympathy and international courtesy. He should be teachable, courageous and patient. In a word, he should be a man of real insight and responsiveness. He must appreciate and be able to blend the distinctive contributions of men of different nationalities on his staff. He will regard them as mutually complementary. Thus points of difference become points of contact and help to interlock and bind together different important elements. Co-operation is successful in direct proportion to the extent to which the leaders and supervisory committees prove themselves to be working unselfishly for the good of all. A study of the development of Christian co-operation shows in many cases the powerful and unique influence of a few individuals possessing the qualifications here emphasized. In the light of experience, it is not too much to say that success depends largely on the personal equation of the leaders.

There should be mutual understanding between the leaders of the different national groups co-operating and a determination not to misunderstand. If in each country leaders can be found who will refuse to accept misunderstanding, who will always credit the other side with having a reason that has not been made clear, and who will constantly go out of their way to make explanations and to exercise forbearance—such leaders will hold entire constituencies in sympathetic relations and in harmonious co-operation with one another.

To ensure trustworthy co-operation, groups from different nations need to get into each other's presence from time to time, notwithstanding the difficulties of travel and the expense involved. Whatever overcomes isolation is a very direct help. Where there are differences of language as well as of national view-points, the contacts should be fairly frequent. In case of important

union projects, it is desirable, as a rule, that managing committees meet at least annually. It is essential to maintain close international consultation during all stages of the evolution of plans.

The definite settling of policies in advance will obviate much friction and will greatly facilitate satisfactory international co-operation. There is a marked advantage in letting each co-operating nation be a party to the determination of a policy which is to govern them in common with others. Workers of that nation, who identify themselves later with the project, come in with the knowledge that the policy has not been settled without their nationals having been heard, and they are prepared to accept it loyally and to carry it out with full sympathy. So far as possible, controversial questions having their roots in home conditions should be removed from the jurisdiction of local bodies, such as boards of management on the field, and should be settled by the authorities at the home base. There will still remain enough problems and difficulties for the field groups. These should be faced frankly and be dealt with thoroughly.

Means must be found whereby the leaders who have had the advantage of personal contacts shall share with members of missionary societies or committees their own international vision, knowledge and sense of responsibility. This will be well worth all the difficulty and expense involved. Each society is now so occupied with its own immediate affairs as to be largely unaware of the possibilities and demands in the realm of international co-operation.

It is highly desirable that missionaries of one nationality, who are at work in the colony or territory of another country, should study in that country, or at least that they should by a visit establish intimate contacts with it. Last winter, for example, some twenty American, Swedish and Norwegian missionaries studied in Paris several months and had almost daily contacts with the Paris Missionary Society. This prepared them for much closer co-operation

when they proceeded to Madagascar, Cameroon and the French Congo.

There should be a well-thought-out financial policy to provide for the adequate support of a co-operative undertaking, and the different national groups should assume their proper share of the financial responsibility. This applies not only to international committees for the furthering of co-operative effort—such, for example, as the Continuation Committee of China—but also to such union institutions as universities, colleges and hospitals. It is gratifying to note that an increasing number of mission boards, especially in Great Britain and North America, have, after careful consideration, begun to include in their annual budgets definite appropriations toward such international committees and union work as an essential part of their program. The matter of co-operative missionary finance is still, in the case of certain boards, in an experimental stage. The time has come when it should be thoroughly discussed and settled once for all by each agency. The general plan for meeting the expense of co-operative activity, based on experimentation and experience of the past few years, might be outlined as follows: (1) Each missionary society, or each national group of societies, should contribute its *pro rata* share of the budget of joint committees to which it is related at the home base and on various mission fields. A fair and equitable basis must be worked out in each case. Having decided what the share of each nation should be in a given enterprise, it should be left to the boards in each country to determine how best to distribute the amount among themselves. (2) Each society, or each national group of societies, should make additional contributions, also on a *pro rata* basis, toward other special union projects which, in conjunction with other societies, it desires to promote. (3) To allow for societies which, for one reason or another, may be unable to assume their share of the financial responsibility, or to help in the difficult pioneer stage of a union effort when

its support is being domesticated among the societies and churches, it will probably be necessary to enlist supplemental gifts from individuals. The group of persons to be thus approached should be approved by leaders of the regular missionary societies which may be concerned. What does the co-operative movement not owe to the large-minded, far-sighted, generous donors who, by their discerning, prompt and liberal support, have done so much to make possible the achievements of the past! It is no exaggeration to say that they have advanced the movement by decades. To ensure the democratic character of all such work and its proper control by the mission boards and churches, the ultimate aim should be to have it supported entirely and as soon as practicable by these constituencies.

In case of launching a union educational institution or other international co-operative project in a given mission field, it is worth while to devote special effort so to plan the work that it will not be an arbitrary superimposing of a foreign system, but rather will be fully adapted to the country which it is desired to serve. There will then be less ground for any feeling that an effort is being made to turn a co-operative organization into an institution of a particular foreign country and incidentally to enhance the prestige of that country.

An effort should be made to strengthen the indigenous element in any international co-operative organization in a particular country. This will tend to lessen the importance of national differences as between co-operating bodies. As an institution, for example in China, cannot be American, British or French, probably most of its supporters will be glad to see it develop normally as a Chinese institution. In this connexion it should be stated that it will be difficult to get the utmost co-operation unless bodies at the home base are willing to leave a large amount of control in the hands of those on the field, including nationals of the field area. This is even more true of international than of interdenominational co-operation.

In the case of committees responsible for the guidance of international co-operative work, it is most desirable to secure unanimous action or approval on all important questions. The overruling of a sincere minority by a majority is not conducive to unity which, as a rule, would be better preserved by united prayer and by waiting until a general, if not an absolute, unanimity of opinion is secured. The best results are obtained when a genuine spirit of Christian love and service prevails and the opposite spirit of lordship and bondage is kept out. The strength of the individual and corporate religious experience largely determines the measure and helpfulness of mutual co-operation.

Guiding Principles in International Co-operation

More important even than practical ways and means are certain guiding principles which should govern the attitude and practice of those who seek to develop international missionary co-operation.

1. An adequate and satisfactory international co-operative movement should be officially representative of the constituencies in the co-operating countries.

2. There should be the fullest degree of liberty for each nation entering into the co-operative arrangement.

3. At the same time there should be a correlation or co-ordination of the various national co-operating forces to avoid confusion and to ensure that their combined experience, wisdom and dynamic purpose are brought to bear upon the common problems.

4. Whatever is done should be done in consultation and openly.

5. There should be a sincere determination to understand the different national view-points and problems.

6. The members of each national group should, with open-mindedness and generosity, welcome the maximum contribution of the other national groups.

7. Identification with the interests and aspirations of the people served is essential.

8. The cultivation of friendship should be a guiding principle in furthering the common end.

9. The principle of service should be given right-of-way —that is, the largest and most Christlike service to all men of all nations and races should be a determining consideration.

10. The most distinctive principle of all is that everything in the range of the co-operative program and activities should be considered and dealt with from an international point of view.

11. Whatever co-operation is undertaken should be carried through so thoroughly that it will give confidence and stimulate to ever wider co-operation.

How may the International Missionary Council best foster International Missionary Co-operation?

When the World Missionary Conference at Edinburgh appointed a Continuation Committee, it indicated as one of its duties 'to confer with the societies and boards as to the best method of working towards the formation of a permanent international missionary committee.' Within the last two or three years it became increasingly clear to members of the Continuation Committee and to other missionary leaders that the time had come when definite steps should be taken to give full effect to this instruction. The officers of the Continuation Committee, therefore, called a representative international conference which, as readers of the Review will recall, met at Crans, Switzerland, in June 1920 to consider this together with other large questions of international concern. The plan for a permanent international organization, drawn up by the Conference, was during the subsequent year submitted to the national missionary organizations of different countries. The reports from the different nations show

that the plan met with the general approval of the national missionary bodies of nearly every country.

The first official meeting of the new International Missionary Council was held at Lake Mohonk, U.S.A., last October, and is reported elsewhere in this number of the Review. The Council is established on the basis of the principle laid down several years ago by the Continuation Committee: 'The only bodies entitled to determine missionary policy are the missionary societies and boards and the churches in the mission field.' Its membership of approximately eighty persons is appointed largely by the national missionary organizations of the different countries, although provision is made for the co-opting of a limited number. The establishing of this organic relation of the Council to the official or authoritative missionary organizations of the different nations constitutes one of the most important improvements over the plan necessarily followed by the Edinburgh Conference in constituting the Continuation Committee. Another marked improvement is that of including in the new International Council official representatives (two-thirds of whom shall be natives) of the national bodies on the mission field.

As the International Missionary Council stands on the threshold of its important service, and as the missionary forces of the world confront a new era, it may be well to consider ways in which this new servant of all the boards, societies and churches may best foster international missionary co-operation. The answer, with due regard for the functions and powers of the Council, must work out in the convictions, desires and hopes of discerning Christian leaders in all parts of the world.

All the members of the International Missionary Council should realize and accept the heavy responsibility involved in membership, should take initiative within the sphere of their respective national bodies and, where necessary, should reshape their personal programs so as to give as much time and to devote as much effort as possible to creat-

ing a solidarity of feeling among the Christians of different lands and to furthering international thinking and action. The task to be accomplished is so great and urgent that it cannot be achieved by the officers alone. The Council as a body must also develop capacity for corporate international thinking. To this end it is highly important that its members come together, although at not too frequent intervals, to form a real fellowship and to afford an international lead among the all-too-divided missionary forces of the world. The changes that the work is now undergoing are so constant and stupendous that the desirability of biennial meetings would seem to be self-evident.

The International Missionary Council should also be put in a position to stimulate common discussion, united original research and thoroughgoing study of large and significant missionary questions. These processes are limited only by lack of leadership and lack of funds. Such intensive studies will accomplish large and enduring results for the world-wide movement.

The Council may well serve as a clearing-house of essential missionary information. To this end it must increasingly equip itself with knowledge of all aspects of the world situation and of the world missionary movement. It is in a position, as no other body is, owing to its representative personnel and its large influence, to render this international service. An office with properly classified data of the missionary experience of all nations and of all constituent missionary bodies would be of increasing value to missionary thinkers, writers and administrators of all nations. Inevitably the Council will become more and more a repository of wise counsel to which missionaries, board secretaries, church leaders, special commissions and investigators will turn. Its advice is destined to have a large and, at times, a determinative influence upon missionary policy.

Through *The International Review of Missions* the Council will continue to afford a sound, far-sighted lead

to missionary thinking, outlook and standards all over the world. The paper should deal not only with what the mission boards and the Christian leaders on the mission field desire to have taken up, but likewise with vital matters which the missionary situation, judged internationally, demands. It would be difficult to estimate the unifying, vitalizing and vision-giving power which the Review may thus exercise.

The International Missionary Council should feel a sense of responsibility for the whole world. If it does not, what body will ? It is the lineal descendant of the Continuation Committee, and the distinctive responsibility of that Committee, as the name implies, was to perpetuate the vision and spirit of Edinburgh. All who were in any way related to that Conference and the work of its Commissions know that it tried honestly to face the wholeness of the task. Its first Commission dealt with the problem of carrying the Gospel to all mankind. The present is the last of all times to let the world-wide vision fade or to permit the burden of responsibility for making the knowledge of Christ accessible to all mankind fall off.

The Council may also well use its influence to further the co-ordination and to improve the methods of the survey work of different national bodies. It is desirable to bring about such verification of statistical returns as will facilitate comparison.

The most distinctive function of the Council is that of establishing living contacts between those of different lands who are devoting themselves to the world-wide extension of Christ's Kingdom. Few things can be done which will prove to have more highly multiplying influence for bringing in true Christian internationalism than the drawing together in enduring fellowship small international groups of leading minds. In all the Christian centuries such groups have afforded the conditions which in turn have made possible the releasing of world-conquering spiritual power.

A body like the International Missionary Council, whose field of operation is literally the wide world, must make use of the conference method to accomplish its comprehensive purpose of co-ordinating the missionary activities of all nations and of furthering united action. Owing to the problem of distance and the consequent cost in money and in time, these international conferences should, as a rule, be small, and should not be held save when the object in view cannot be achieved in any other way. At times the conferences should deal with a given national or international area, as was the case in the chain of international conferences conducted in 1912–3 by the Chairman of the Continuation Committee. At other times conferences may be called to deal with certain pressing problems of international import, such as were dealt with at the conference held in Crans last year. Probably not a year will pass when it will not be extremely important to resort to this means in order to safeguard vital missionary interests or to promote necessary joint action on the part of the missionary forces of different nations. Thus far no method has been discovered which can take the place of this one. The Council, therefore, in planning its international service may well keep this in mind and be prepared to overcome the inevitable difficulties involved.

The question often arises, When will the next World Missionary Conference be held? It will be recalled that one of the duties assigned to the Edinburgh Continuation Committee and passed on by it to the new International Missionary Council was 'to call another World Missionary Conference if and when this should be desirable.' Undoubtedly there are reasons why such a conference is more needed now than was the case in 1910 and why larger effect could be given to the findings of such a conference. On the other hand, the very real difficulties arising from the present international situation and from the widely prevailing post-war conditions make it seem inexpedient to project the plans for a world conference at the present

time. The Council, owing to its very representative and influential international personnel, will naturally consider that it is within its function to keep its hand on the pulse of the world situation and to determine in advance just when there should be called together a conference which we may well believe is destined to exert an even greater influence internationally than the one which met on the heights of Edinburgh at the beginning of the last decade.

One of the most effective and, on the whole, economical means which may be employed by the Council is that of facilitating the sending by the national bodies of international deputations to the mission field. Two splendid illustrations, to which reference has already been made in the Review, are the Commission on Village Education sent to India last year and the Educational Commission now at work in China. Another equally good example is the work of the Commission under the leadership of Dr Thomas Jesse Jones, which has recently accomplished such a valuable work in Africa. In such work everything depends on the personnel. It is also important that the deputation have ample time at its disposal, first, to make adequate preparation; secondly, to pursue its investigations and to formulate its report; and thirdly, and of possibly equal importance, to visit, on its return, as many as possible of the boards or societies which are in a position to give largest effect to its findings and to enlist their practical co-operation in doing so. It should go without saying that there must be a fund sufficient to meet expenses. Commissions, however, are at times seriously handicapped for want of money, not so much to meet their own personal expenses as to provide necessary secretarial help, to meet the expense involved in calling into conference workers and others qualified to give necessary information, and to meet the cost of the publication of results.

It is highly desirable that the Council from time to time send forth special visitors or messengers to different fields. In some cases the visitor should go in the name of

the Council, in other cases under the auspices of the national missionary organization of the country to which he goes. The annual visits of the secretaries of the Council to North America and the Continent are typical of service much needed and desired. Members of the Council also should be called upon to represent it on important international errands. In passing, reference should be made to the valuable service which the Council can render by being on the alert to discover and then to help to relate leading minds in all nations to the large international questions. The need is imperative in almost every country of bringing to bear on the international problems from the Christian point of view the best thought of leading men who now through preoccupation are concerned solely with national or denominational activities.

The *raison d'être*, the very genius of the International Missionary Council, as its origin, name and purpose indicate, is the realization of international co-operation among the missionary forces of the world. Whatever else it fails to do, it must not fail to make definite advances in this direction each year. It stands for the prosecution of work which can be better done in union than in separation. The very existence of the Council and its coming together at intervals will do much toward realizing the desired end. The Council, however, should become the recognized authority on all that pertains to international co-operation in the sphere of Christian missions. It should carry on a continuous study of organizations and undertakings in which two or more nations are united, and be ready to suggest measures and methods by which such projects can be conducted most efficiently. It should continue to publish in the Review and elsewhere studies dealing with this subject which is of living concern to every nation. A recent scanning of the files of missionary periodicals of all nations and of missionary conference reports shows how little of real value on this subject exists in print; and yet, reflect on the wonderful developments

of recent years in this sphere and also on the living importance of the subject. The Council should be on the alert to discover and unfold evidences of the need for international co-operation. It should constantly encourage existing co-operative enterprises and further the launching of new ventures.

In particular, the International Missionary Council should help to develop and strengthen national missionary organizations in the different fields, both at the home base and on the mission field. The Continuation Committee had a principal part in creating such bodies on the mission field and likewise had a marked influence in promoting similar organizations in western nations. In 1910 there were only two such bodies in the world. Now there are not less than twelve. A number of others are imperatively needed. The importance of furthering these organizations is seen when we remind ourselves of the contributions already made. It is believed that these national bodies are only in the initial stage of their development and that with wise guidance and adequate support they are destined to exert a profound influence on the ideals, efficiency and fruitfulness of the Christian movement in every land.

From time to time there will be large and vitally important co-operative tasks which the International Missionary Council must perform on behalf of all boards, churches and nations. It is worth all that has been expended in money, thought and sacrifice upon the Continuation Committee that it was able to deal, on behalf of the missionary forces of the world, with any one of a half-dozen large issues thrust upon its attention by the war. The services that the new Council actually accomplishes and lays at the feet of the national missionary bodies will be the greatest argument which can be given for international missionary co-operation.

Doubtless the promotion of united intercession will come to occupy a larger and larger place in the activities of the Council. If it be true that the most successful international

missionary movements have grown naturally out of a pre-existing religious unity, then surely the desired international solidarity on the mission fields and at the home base and the greatly longed-for outpouring of superhuman love and power, are largely dependent on the establishment of a strong spiritual bond between the leaders of the Christian missionary forces in all lands. We should lean heavily on the spiritual character of international co-operation. Only as we approach the mind and heart of Christ do we gain the spiritual dynamic essential for the realization of international co-operation. Only as a pronouncedly spiritual movement is deep is international fellowship possible, and therefore we must make our supreme appeal to spiritual motives, and our chief emphasis must be placed on those spiritual processes, notably intercession, which in all generations have exerted the greatest unifying and vitalizing influence. In times and experiences of impossible difficulty (and we are living in such days) it is well to pray together before attempting to act together in matters of policy. Nothing does so much to unite as praying together. This was most evident at the recent meeting at Lake Mohonk where in each day's sessions united intercession was given its true central place. What have we to do quite so important as the systematic promotion of a deep-rooted, spiritual unity on the mission fields and at home? Let our Council be careful to give the warning again and again that the primary need is not international machinery, but a spiritual organism—spiritual because grafted into the living Christ.

JOHN R. MOTT

THE GATE OF THE TEMPLE WHICH IS CALLED BEAUTIFUL

By HENRY SLOANE COFFIN, D.D.

The life with God has many approaches, well symbolized by the city of St John's vision with its entrances on all four sides and on each side three gates. Christian propagandists are familiar with the gate which is called Truth, and in every century a vigorous attempt has been made to convince the world of the reasonableness of the Gospel. Even more often we have tried to bring men to the gate which is called Righteousness, and sought to show them in Christ the Ideal for themselves and for society, an Ideal which both constrains their consciences so that they cannot help longing to enter and humbles them with a sense of sin. But rarely do we think to lead them to the gate which is called Beautiful.

There is a very close relation between the religious and the æsthetic aspects of life. Professor Herbert S. Langfeld of Harvard, in his recently published volume on *The Æsthetic Attitude*, attempts to arrive at a definition of the beautiful, and reaches this conclusion : ' Whenever we are able to adjust ourselves successfully to a situation, so that our responses are unified into a well-integrated or organized form of action, we call that situation beautiful, and the accompanying feeling one of æsthetic pleasure.' Obviously there is in this statement no effort to discriminate between the æsthetic and the religious attitudes. Believers are able through fellowship with God to adjust themselves satisfactorily to situations, and the accompanying feeling they know as peace and joy in the Holy Spirit. The religious and æsthetic attitudes are by no means identical,

but they have much in common, and certainly our responses to beauty may be part of our intercourse with the Father of our spirits.

> Yea, what is beauty, judged aright,
> But some surpassing, transient gleam,
> Some smile from heaven, in waves of light,
> Rippling o'er life's distempered dream?

Among the ancients the Gate Beautiful was the entrance into communion with Deity which appealed to the Greeks. To this day, even in ruins, their symmetrical white marble temples, charmingly located, command the admiration of mankind. Their dramas written for religious festivals are the inspirations of modern literature. These priests of the wonder and bloom of the world, being dead, still speak to us of the access through loveliness to the sanctuary of the soul. Their painting and sculpture used æsthetic pleasure as a means to an experience of the Divine. Speaking of the famous statue of Zeus at Olympia, the supreme embodiment of divine benignity and calm, Lucian says: 'Those who approach the temple do not conceive that they see ivory from the Indies or gold from the mines of Thrace; no, but the very son of Kronos and Rhea, transported by Pheidias to earth and set to watch over the lonely plain of Pisa.' And of this same statue the discerning Dion Chrysostom writes: 'He was the type of that unattained ideal—Hellas come to unity with herself; in expression at once mild and awful, as befits the giver of life and all good gifts, the common father, saviour and guardian of men; dignified as a king, tender as a father, awful as giver of laws, kind as protector of suppliants and friends, simple and great as giver of increase and wealth; revealing, in a word, in form and countenance, the whole array of gifts and qualities proper to his supreme divinity.' There is a clear note of personal religious satisfaction in what Dion further writes of this majestic figure: 'He who is heavy-laden in soul, who has experienced many misfortunes and sorrows in his life, and from whom sweet sleep has fled, even he, I think,

if he stood before this image, would forget all the calamities and troubles that befall in human life.'

And while Greece and her worship of the Divine through beauty belong to the past, we still find a present-day analogy in many of the temples of Japan ; the Chion-in at Kyoto or the Daibutsu at Kamakura may easily be compared with the most notable shrines of Hellas. Japanese temples, set in lovely nooks, their grounds shaded with tall, dark, fragrant cedars (who can be unimpressed by the cryptomerias of Nara or Nikko ?), cooled with running brooks or lily pools, quiet save for the occasional booming of a deep-toned bell or the cooing of pigeons, with exquisite bits of lawn and patches of colour in flowers and shrubs, and with the immobile face of a colossal Amida Buddha concealed among the softening shadows of a high-roofed shrine, appeal to the most unbelieving with a suggestive charm. Judged by Christian standards the fruits of such religious experience may be far short of the fruits of the Spirit of Christ. The cult of beauty may be accompanied by superstition and moral uncleanness ; but our quarrel is not with beauty, nor can we deny that through the ministry of loveliness many devout spirits have felt the soothing touch of Deity.

We who trace the lineage of our faith through Israel, which sternly forbade the making of any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, as a symbol of the Divine, have not been wont to use this gate into the temple. But we cannot forget that the Hebrew prophets were glorious poets and the Hebrew psalmists among the sweetest and sublimest singers of the race, and that Jesus, to us the supreme Interpreter of the Most High, was a lover of beauty, who bade us consider the lilies of the field and Himself was an artist in speech, whose stories and sayings live not only because of their inherent truth but by reason of their essential loveliness. Men of Greek training, when they came to view the Figure of

Jesus on the pages of artless but sensitively appreciative evangelists, found their souls satisfied in Him as the most Fair. All that statues of heroes or gods had meant to them, and more, they discovered in this portrait. Clement of Alexandria speaks of Jesus as 'our new Orpheus,' and exclaims: 'Behold the might of the new song! It has made men out of stones, men out of beasts.' Jesus brings men to harmony as the Leader of music: 'This union of many, from a medley of voices and distraction, receives a divine accord and becomes one symphony, following one Coryphæus and Teacher, the Word, resting upon the Truth itself, and saying "Abba, Father."' And in language which recalls that used of the most satisfying images of the Divine, he says of Christ: 'He is so lovely, as to be alone loved by us, whose hearts are set on the true beauty.' Gregory of Neocæsarea uses similar speech when he calls Him 'the Holy Word who attracts all to Himself by His unutterable beauty.' Nor has this adoration of Jesus as the Gate Beautiful been confined to circles where Greek training developed the æsthetic taste. One finds it in Latin Christianity with its hymn to 'Jesu dulcis memoria,' and in the German address to 'Schönster Herr Jesu,' while an English dissenter sings:

> 'Fairer is He than all the fair
> That fill the heavenly train.'

Perhaps it is not surprising that Christians have been somewhat shy of commending the approach to God through Beauty. Many devotees of loveliness have been ugly in conduct. Poets and artists have for the most part been enthusiastic believers in God and thrillingly aware of His presence in the world, but they have rarely been regular attendants at earthly temples or active factors in the life of the Church. Some of those who have praised most highly the Gate Beautiful have shockingly disregarded the Gate Righteousness; and many who have seemed indifferent to Beauty have gone through the entrances of Duty and

Truth, and manifestly dwelt in the secret place of the Most High. In many a hideous building with crude forms of praise and prayer God is worshipped in spirit and in truth, and lives are clothed with the beauty of holiness. Small wonder that this gate should be lost sight of!

Our missionary enterprise has been carried on by societies whose resources had to be used with the most rigid economy, so that the churches erected on mission fields are the simplest kind of structures, and their designers have usually been hard-working preachers and teachers, with scanty skill and perhaps little taste in architecture. One would not breathe a syllable in criticism of devoted heralds of Christ, who have perforce turned builders, although well aware of their unfitness through ignorance of 'the iron laws of beauty.' For their comfort they may read a letter of a leader in a communion which lays much stress on outward form. The Modernist, Father George Tyrrell, wrote from a Yorkshire hamlet in 1902: 'Whenever I see a little ugly red-brick Wesleyan gospel-shop, in the villages round here, I say: "Why can't we do this? If we can't have our full sacramental and sacerdotal apparatus, at least we could give people the bread of the word, something to inspire and raise their lives—a religion, after all, better suited to their capacity." But no; all our energy goes into that monstrous red-brick vaunt at Westminster, which it is hoped will lure in a few empty-headed ritualists by the gauds of ecclesiastical parade and ceremonial. I would gladly see it broken up into a thousand, even Wesleyan conventicles, which would at least do something to Christianize, were it in ever so imperfect a way, the neglected millions.'

A fellow-churchman of Father Tyrrell's, however, has made one of the richest contributions of recent years to English literature in his eloquent plea that the fathers of the Church should recognize as allies all interpreters of loveliness. It is a poet's tribute to a poet which Francis Thompson pays in his *Shelley*. 'What you theoretically

know,' he bids ecclesiastical leaders, 'vividly realize: that with many the religion of beauty must always be a passion and a power, that it is only evil when divorced from the Primal Beauty. . . . You praise the Creator for His works, and she shows you that they are very good. Beware how you misprize this potentially, for hers is the art of Giotto and Dante. . . . Eye her not askance if she seldom sing directly of religion: the bird gives glory to God though it sings only of its innocent loves.' And most of us hardly need Thompson's exquisite prose to induce us to accept the poet Shelley, despite his serious moral blemishes, as a priest of

> 'that Beauty
> Which penetrates and clasps and fills the world,
> Scarce visible for extreme loveliness.'

Through his vow to that which he addresses as 'O awful Loveliness,' we find ourselves lifted into communion with the only living and true God.

Perhaps if we were somewhat more logical in our orthodoxy we might give more heed to the Gate Beautiful. We assert as a primary conviction that God has revealed Himself in a human life. The Incarnation began not with the manhood of Jesus but with His birth, and every Christmas we kneel before the Babe in the manger. In that Holy Child there is no disclosure of God as Truth: the little Jesus knew no more than other babies. Nor was there an unveiling in Him of God as Righteousness. The character of Jesus was yet unformed; He had to learn obedience, and to win through struggle with temptation that developed soul which has been to millions the embodiment of the conscience and heart of God. What, then, did the Baby on Mary's breast reveal? Surely God as Beauty. There is something charming about childhood. A group of adults is seldom attractive; they must deck themselves in uniforms or be clad in ceremonial robes to appear harmonious; but a group of children in any clothes is a joy to the eye. A baby may be a plain baby, but it never

lacks an appealing power: its tiny hands and feet give us the satisfaction of the most exquisite sculpture. The Babe of Bethlehem is the Gate Beautiful through which God came forth in His fullness into His world. He disclosed Himself in Christ as Loveliness before He manifested His Wisdom and Righteousness. Does not that explain why artists have instinctively been led to the infancy of Jesus, and have given us so many tender and touching canvases of the Mother and Child?

And this ought to have a very practical bearing upon our presentation of Christianity. Few of the religions which we are seeking to supplant, or rather to consummate, by bringing their adherents to Jesus, have not trained their devotees to some extent to experience the Divine through Beauty. The saying is attributed to Mahomet: 'If a man has two loaves of bread, let him exchange one for some flowers of the narcissus: for bread nourishes only the body, but to look on the narcissus feeds the soul.' Even in the intense economic pressure of China, her people have not lost the eye for the beautiful. While we have no interest in cultivating the æsthetic taste apart from a sensitized conscience, we dare not overlook any capacity for appreciation to which Christ can be rendered appealing. The great New Testament word 'grace' never wholly lost its earlier æsthetic connotation. 'The grace of God' is a phrase which always presents His love as doing something marvellously lovely. If, when the Word became flesh and men saw the glory of the Divine 'full of grace,' they were led to the gate which is called Beautiful, we must surely not neglect to-day this approach to the Father.

On many missionary fields much remains to be done in enabling the Church to present the Scriptures in a literary form comparable in majesty and winsomeness to the German and English versions of the Bible; to supply the people with hymns as finely lyrical as their best non-Christian songs; to furnish her congregations with houses of worship which appeal to the æsthetic sensibilities of the

community ; and to enlarge the scope of her work to reach the artistically susceptible, as well as seekers after truth and men of dissatisfied conscience.

Nor can we afford to slight the gate that is called Beautiful amid the conditions which confront us in our home lands. The mood of the moment is the jaded and cynical temper of the disillusioned middle-aged, rather than the expectant attitude of the little child. It is not to men in our frame of mind that the kingdom of heaven is opened. And a chief road to childlikeness is that which lies through an awakening of the appreciation of beauty. Francis Thompson found in Shelley the heart of a child, and turning to churchmen who thought ill of this poet for his break with the traditional Christian creed and morality, he reminded them of the emphasis their Lord laid on that which Shelley conspicuously possessed : ' Know you what it is to be a child ? It is to be something very different from the man of to-day. . . . It is to believe in love, to believe in loveliness, to believe in belief ; it is to be so little that the elves can reach to whisper in your ear ; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its own soul ; it is to live in a nutshell and to count yourself the king of infinite space ; it is

> To see a world in a grain of sand,
> And a heaven in a wild flower,
> Hold infinity in the palm of your hand,
> And eternity in an hour;

it is to know not as yet that you are under sentence of life, nor petition that it be commuted into death.' In the reaction which has followed the idealism that accompanied the war, to train men's minds afresh to prize things lovely and to baptize their spirits into wonder is a preparation for a rebirth of faith. ' Wondering he shall come to the kingdom.'

Nor must we forget the holding power of beauty. When the gate Truth appears closed and the gate Righteousness

loses its appeal, they may be forsaken; but the gate Beautiful keeps near it even those who claim no intention of entering by it into the temple. Many men who have lost faith in the truth of the Bible, and have come to view its ideals as obsolete, continue to read its pages for their sheer fascination. When the Scriptures are barred from the curriculum of schools and colleges because of religious prejudice, it would be a vast gain could they be brought back simply as great literature. Their stately sentences and musical cadences, their apt metaphors and pithy sayings, captivate the fancy. The Bible may not be considered a gate to anything but let it be esteemed as beautiful. Few who feel its spell can resist passing through its doors into the temple of faith and consecration.

Many have abandoned or have never been able to reach the historic Christian conviction concerning Jesus Christ. He seems to them just a man, a man at many points in advance of His time, but still a man of the first century. They cannot think that He is the unveiling of the God of all the ages, nor turn to His mind as the key to the solution of contemporary problems. It is much if we succeed in keeping them looking at Him. A British scientist who had passed through an eclipse of his religious faith, speaking of Jesus to a group of working men, said: 'Whatever answers different persons may give to the questions, "What think ye of Christ? Whose Son is He?" everyone must agree that "His name shall be called Wonderful."' There is a haunting charm about Him that renders Him unforgettable. He called Himself 'the Door,' and even those who doubt that to which others think He leads confess that the gate is beautiful. He chose His first followers primarily 'that they might be with Him'; the rest of their development was the sequel. His charm holds men with Him, and if they stay they can scarcely help, although unwittingly, entering into His life with God and man.

Many, and probably almost all believers at times, find it hard to be sure of the correctness of Jesus' interpretation

of the world. It is seldom easy to believe that all things work together for good unto them that love and that a Father's kindly face shines upon life and death and all the happy and tragic occurrences of earth. When it seems too good to be true, it is well to remind ourselves that it appears *good*. When the heaven overhead seems vacant and earth about us a shambles, it is no small thing if in the mind there hangs the Galilean picture of a world in which a thoughtful Father clothes the lilies and caters for the sparrows and numbers the hairs of His children's heads. It may be labelled an illusion, but let it be confessed a beautiful illusion. One who felt the ugliness of the materialistic outlook to which his thinking had brought him, and wrote 'the universe has lost for me its soul of loveliness,' came back to convinced faith in the Christian view. The fact is that if a man remains at this gate which is called Beautiful, to him as to one who sat helpless at the beautiful door of the temple in Jerusalem, messengers of divine help come. Through the fascination of the Christian conception of life, the living God within the temple lifts upon us the light of His countenance and gives us peace. For some years Augustine lay at that gate. He owned the beauty of the life he saw in his mother. One cannot read his *Confessions* without being conscious that it was God as Beauty who haunted his mind. '*Deus meus et decus meum*,' he owns Him. The æsthetic and the religious feelings are mingled in the cry of satisfaction: 'Too late came I to love Thee, O Thou Loveliness both so ancient and so fresh, yea too late came I to love Thee.'

HENRY SLOANE COFFIN

THE SUBLIMATION OF BANTU LIFE AND THOUGHT

By EDWIN W. SMITH

My old friend the Kasenga blacksmith was wont to speak of his missionary as a *musemunuzhi*. 'I take,' he would say, 'an old, discarded hoe or the remnant of an axe and of it make a new tool. I do not throw the iron away because in its present form it is no longer usable; I refashion it into a thing of use. That is to say, I *semununa* it; I am a *musemunuzhi*; and it seems to me that the missionary is trying to do much as I do. He too is a *musemunuzhi*.' According to this thoughtful and intelligent pagan the missionaries were not introducing something entirely new; they were rather presenting old ideas remade, re-energized: to all practical purposes new, but built out of ground-stuff that had existed from ancient times.

Can we missionaries accept this view of ourselves as *basemunuzhi*?

I am fully aware that some of my brethren would demur. They would say: 'We are in Africa to preach Christ and Him crucified; we have nothing to do with heathen customs and beliefs; they are false and unclean and must be destroyed. The old iron is worthless; we must introduce a brand-new article of a different pattern and quality.' Well, I too have preached Christ and Him crucified; I see no hope for the Bantu, any more than for any other people, apart from the Gospel of the Lord Jesus Christ, but I remember that He said, 'I came not to destroy but to fulfil,' and I wonder whether His words do not apply to Africans as well as to Jews. Bantu concep-

tions and customs are not all false and unclean, and in the heart of the falsest and uncleanest of them there is something that is true and clean. By all means root out what is noxious, but let us see to it that while we are weeding out the tares we do not uproot the good grain as well. My own view is that a missionary should seek to understand his people—their ways of thinking, their social organization, the motives underlying their customs—and should diligently search out and conserve all that is true while discouraging to the utmost everything that is against the best interests of the people. This is making a high demand upon the missionary. Every man cannot devote long years to such study and every man has not the aptitude and inclination for it. But I think that just as in every well-regulated mission there is an educational and a medical department, so there should be an anthropological department in charge of a specialist, and the time will come, I hope, when a diploma in anthropology will be regarded as essential for some missionaries—as much so as a medical degree for others. In every mission there should be co-operative effort to put on record all that can be discovered about the people. It is only when such a thorough survey has been made that missionaries have the right to denounce any native custom. It is so easy to denounce what one does not understand; easy and silly. And when such a survey is complete, I venture to think it will be discovered that there are elements, very precious elements, that should be conserved, many things that can be used legitimately as a foundation for the truth as it is in Jesus.

I would make my own the words of Justin Martyr: 'Whatever things were rightly said among all men are the property of us Christians. . . . Each man [of the pagan writers] spoke well in proportion to the share he had of the spermatic word. . . . For all the writers were able to see realities darkly through the sowing of the implanted word that was in them.' We surely may expect that the Light which lighteth every man has shone some rays into the

minds of the Bantu. We needs must think so if we are to believe in God at all. And long study has convinced me that this expectation has been fulfilled. When we go to the Bantu with the Gospel we are not planting a dry alien stick that has no relation to the soil; we are planting a living organism which will, and must, push its roots deep into the soil of native life and draw thence nourishment and strength.

Perhaps I ought to guard myself against possible misunderstanding. What I am advocating is something different from the concession to, the compromise with, paganism that was in vogue in the early centuries and from which Christianity has been suffering ever since. Old cults took on outwardly Christianized forms but remained still heathen at heart. The Virgin Artemis was transformed into the Ephesian Mother of God, *e via di seguito*. Missionaries need to bear in mind Sir W. M. Ramsay's warning:

> You may in outward appearance convert a people to a new and higher faith; but if they are not educated up to the level of intellectual and moral power which that higher faith requires, the old ideas will persist in the popular mind, all the stronger in proportion to the ignorance of each individual; and those ideas will seize on and move the people especially in cases of trouble and sickness and the presence or dread of death.[1]

If in any sense society is an organism then the categories of biology must apply to it. These categories have been thus enumerated by Professor J. Arthur Thomson in his fascinating *System of Animate Nature*.[2] First, there is the fact of organic retention, the capacity for enregistering experience, garnering the past, capitalizing gains. In society this is represented by all that we sum up as 'folk-ways.' What habit is to the individual, that custom is to the society. Second, there is the self-maintaining, self-preserving and purposiveness of the organism. There is conativeness in society as well as in the developing individual. Third, there is the fact of variability, the capacity

[1] *Pauline and other Studies*, p. 157. [2] Vol. I, p. 165.

and habit of giving origin to the new. This last is the hopeful element in society. The social organism, as the individual, changes not only by reason of the urge within but also under the impact of external stimuli. Missionaries and their teachings are such stimuli. But variation is not an abrupt cutting off of the present from the past. It implies a certain amount of continuity with the past, and that is precisely what we are pleading for here.

There is a word much in use by psychologists which I should like to see transferred to our missionary vocabulary. That word is 'sublimation.' Sublimation is the process of utilizing the primary instinctive tendencies of mankind as a great fund of energy available for the higher ends of life.[1] All civilization, we may say, consists in sublimation —this 'superposition of man's higher moral and intellectual capacities upon a basis of animal instincts.' Take, for example, the pugnacious instinct. It has deluged the world in blood and tears. Men do not fight merely to gain particular ends; they fight for the love of fighting. It is an instinct which neither can nor ought to be eradicated. It represents so much vital energy that can be turned to better use. Its operation, as Dr McDougall expresses it:[2] 'its operation, far from being wholly injurious, has been one of the essential factors in the evolution of the higher forms of social organization and, in fact, of those specifically social qualities of man, the high development of which is an essential condition of the higher social life.' No problem is more urgent for our modern civilization than a further sublimation of this pugnacious instinct. Unless we can turn the fighting energies of men into what are called 'moral equivalents for war,' so that they find scope in fields of social service in the fight for justice, purity and right,[3] all the Leagues of Nations in the world will never prevent war. The dangerous torrent must be

[1] See W. McDougall, *Introduction to Social Psychology*, pp. 404 et seq.

[2] *Op. cit.*, pp. 281, 282.

[3] See Captain Hadfield's essay in *The Spirit*, edited by Canon Streeter. He uses the word 'conversion' instead of 'sublimation.'

deflected into new channels and harnessed for beneficent ends. That is sublimation.

Applied to missionary work, the word may be used analogously of the process by which we seek to utilize the experiences registered in the customs and beliefs of the native peoples as a fund for Christian ends. These have grown up out of some felt need ; they represent something of value to the people whose ethos they enshrine. What are you to do with them ? You may repress a custom but that which is behind it will only break out in another place. The custom of *ukulobola*, for example ; missionaries have dubbed it ' buying a wife,' which it is not, and have repressed it. The motive underlying the custom simply breaks out in the absurd, ruinous, detestable practice in vogue among native Christians in South Africa in compelling the bridegroom to spend large sums—perhaps all he has—upon the wedding-dress and the wedding-feast. Better, I think, than such futile repression would be to penetrate to the essence of such customs and sublimate it.

As a matter of fact, sublimation is to some extent practised in Africa to-day. The Rev. Donald Fraser, for example, has recently been telling us of the transmutation of native African tunes in Nyasaland. ' The old war-songs are used to-day to stir not the warlike but the missionary spirit ; the old dance-tunes once inciting to vice and wickedness express the most tender emotions of religion.' That is sublimation.

The African, according to my experience, has a genius for friendship. And he organizes his friendship. It is a widespread custom among the Bantu that boys who have passed through the initiation ceremonies together remain united in a close bond of comradeship all their life. Besides this ' Age-grade ' there is the sodality of the clan. Among the Ba-ila of Northern Rhodesia, as among other tribes, the clan is totemic and exogamous ; it is a mutual-aid society the members of which are bound to render their fellows all the help they can. A man belongs to his clan,

he is not his own ; if he is wronged his clansmen will right him ; if he does wrong the responsibility is shared by them. If he is killed the clan take up the feud ; if a daughter of the clan is to be married the other members must be consulted first. Ba-ila who have never met before will at once be comrades if it turns out that they are of the same clan. Even foreigners are admitted to the privileges if they can show that in their own land they are members of the same clan. I do not doubt that there are some features of these confraternities that are objectionable to the higher morality. The age-grades are often associated with sexual communism. Some would trace the mental stagnation of the Bantu to the effects of the clan system. But it surely must be acknowledged that we have here a witness to a most precious element in the native character. This sentiment of brotherhood, this capacity for self-sacrifice on behalf of others, this solidarity of men united in an artificial not a blood relationship—surely this is worth preserving. These are the very qualities we want in the life of the Church. And whether or no the clan system survives in the pagan society, it should be sublimated in the Christian Church. So I was accustomed to explain the Church on the analogy of the clan. Here, I would say, is a new clan, into which men can enter by adoption, a clan comprising men and women of all races, all united by the closest bonds of fellowship—the clan of the Bana-Kristo (the word ' Christian ' is so translated in our Ila New Testament), whose Head is the Lord Jesus Christ. The fault of a clan is, of course, its exclusiveness, its clannishness ; sublimation comes in, when in the spirit of the Good Samaritan we can say, ' Let us do good to *all* men and in particular to the household of the faith.'

These two instances of what I mean by sublimation will, I am sure, have the ready sympathy of all my readers. Perhaps they will not so readily agree with me when I urge the sublimation of what is good in the heathen education of boys and girls. I mean the education given in the

initiation ceremonies at puberty. I believe that there are two features in this education that are common throughout the Bantu field where this initiation is practised. The first is the hardening process. Both boys and girls, the boys more particularly, are subjected to the severest discipline during the time that they spend in the school; they are made to endure insult, pain, hunger, thirst, cold. The second feature of the teaching has in it many objectionable elements which chiefly have caused missionaries to fight against the initiation school. Mr Junod is right in saying that the obscene language, and, I would add, the lewd practices, tend to pervert the minds of the boys and girls. But he would admit, I think, that the principle is right and is one that we should adopt, namely, that young people on the threshold of maturity should be taught the facts of life. And surely there is something admirable and well suited to the needs of the Bantu in that severe preparation by discipline for the duties of adulthood. I am afraid that in our missionary education we have not always remembered Plato's wise words about 'education in virtue which makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey.' 'This,' says Plato, 'is the only education which, upon our view, deserves the name; that other sort of training which aims at the acquisition of wealth or mere cleverness apart from intelligence and justice is mean and illiberal and is not worthy to be called education at all.' Our education in the mission field aims too exclusively at the acquisition of facts and the fitting of boys to earn money; though they may have perverted it, the natives themselves have in their initiation schools the right principle —the making of men and women.

Is there no way of sublimating this good into better? I would pass the question on to those who are more experienced than I am in education. I am concerned here not in making a programme but in exploring as an ethnographer the possibilities of Bantu society. I would only

remark in this connexion that it is a significant thing that Sir R. Baden-Powell when planning the training of the Boy Scouts followed 'the principles adopted by Zulus and other African tribes which reflected some of the ideas of Epictetus and the methods of the Spartans and of the ancient British and Irish for training their boys.'[1] The result everybody knows. The learning to follow a trail, 'to light his fire and build his shack and cook his grub,' the development of intelligence and handiness which come from such experience, the training in responsibility and self-discipline and *esprit de corps*, the fostering of personal honour and communal honour, the building up of virile character and the obligation to do a good turn every day—these are no less needed by the Bantu youth, and if we could introduce this training into all the mission schools in Africa and supplement it by wise and careful physiological instruction, we should have an ideal sublimation of the principles of the Bantu initiation schools.

I think this is the place to introduce a quotation from an address given by Mr Jabavu at a meeting of South African missionaries. I transcribe it, without putting it back into English, as I find it in the *Bulletin de la Mission Suisse Romande* for May 1921.

> On a trop dit: 'Ne fais pas ceci, garde-toi de cela, abstiens-toi, abstiens-toi, abstiens-toi.' La jeunesse noire, pas plus que la blanche, ne peut vivre que d'abstentions. Si le christianisme interdit le mal, il est aussi générateur de vie. La jeunesse veut vivre, se développer, se distraire aussi. Les missionnaires se sont trop peu posé cette question: 'Par quoi remplacer les amusements païens, dans les cérémonies du mariage ou plus généralement dans la vie de tous les jours?' Si les jeunes ne trouvent des distractions qu'en dehors du cercle chrétien c'est un grand danger, uné erreur fatale. . . . Souvent des missionnaires ignorant tout de la vie naturelle du noir condamnent 'in globo' toutes les coutumes païennes, quelles qu'elles soient; ces coutumes, c'est Babylon, l'enfer, la perdition. Le missionnaire devrait d'abord étudier les coutumes et usages indigènes, chercher à les purifier, à les remplacer par des équivalents supérieurs.

The subject thus raised by this cultivated Native as to the replacement of the pagan amusements is one of the first

[1] See his article in the *Daily Telegraph*, July 19, 1921.

importance. African life is sad enough, but it is not all sad. It is dull enough too—a wearisome, monotonous round of work and idleness. Relief comes to the men in fighting and hunting and in the mimic displays of those pursuits ; it comes to men and women alike in the dance. Missionaries frown upon these dances and for good reasons, but not all dances are evil, and they certainly bring diversion and joy into life. The dances and songs spring out of a real need of the people, and how are we to fill up the vacancy if we merely prohibit them all ? War is now forbidden to the Native under civilized rule. The enclosing of the land, the gradual extermination of the game, are doing away with hunting in many parts of Africa, and with hunting go many of the opportunities of developing the virile traits of the native character. If we are to interdict dancing we are going to rob the African of one of his most cherished and almost the last of his diversions. I think it would be better to develop all that is best in African music and dance and make them an essential element in education ; we shall certainly fail to educate the Bantu along the line of their potentialities unless we do so. There is educational value in the dance as well as in music. Plato thought so. He said : 'Let us go in pursuit of beauty of figure and melody and song and dance ; if these escape us, there will be no use in talking about true education, whether Hellenic or barbarian.' And if it be thought that Plato is out-of-date let us listen to Dr T. Jesse Jones, an eminent American sociologist and specialist in education, who, as Director for Research under the Phelps-Stokes Fund, has recently been investigating systems of native education in Africa.

His observations led him to believe that many natives are undermining their health and morals through lack of properly directed recreation, and states that American experience in the Philippine Islands shows that it is easy to turn the primitive mind from excessive sexual indulgence and other harmful pleasures to recreations that improve the physique, morals and morale. He advocates that the largest possible use should be made of native music and dancing.[1]

[1] *Journal of the African Society*, July 1921, pp. 299 et seq.

So much for the application of the principle of sublimation to education; let us now turn to another field.

Investigators of 'primitive' religions are more and more coming to realize that underlying all magico-religious rites and beliefs there is the conception of an all-permeating mysterious world-energy. In Africa, too, where, as far as I know, there is no Bantu word equivalent to *mana*, it is impossible to understand native beliefs and practices without postulating a conception of this kind. With this clue in hand it is possible to follow the wide ramifications of Bantu thought. My point here is that it is a conception susceptible of sublimation.

If one studies the ethics of a Bantu tribe one finds that not all moral ideas are based upon taboo, but most of them are. However we may explain it—and to a Christian no explanation is valid that excludes the operation of the Divine Spirit—there are words for, and condemnation of, the things that St Paul condemned in the closing verses of the first chapter of his Epistle to the Romans. The pagan Bantu conscience, it is not too much to say, approves the greater part of the Decalogue. A host of offences are punished by the law of the tribe apart from taboo. In committing many offences a person puts himself in the power of a fellow-tribesman who sees to his punishment. In breaking a taboo, on the other hand, a man puts himself in the power of the mysterious forces which everywhere prevail and which at once react against him. Generally speaking, the taboo-breaker is left to the retribution of his own misdeed. That is to say, these deeds or sayings have a malefic essence in themselves and by a kind of automatic action recoil upon the offender; or, to put it more accurately perhaps, they release the spring which sets the hidden mechanism of nature in action against the offender. The taboos include prohibitions which the highest ethical consciousness would approve. They include, for example, the murder of near relations. If a man kills his mother, he is not brought before the chief and sentenced to capital

punishment; but he does not escape; his penalty is more awful than any human tribunal can inflict. That underlying world-energy reacts against him in the form of a curse. The Ba-ila do not speak of the Furies, but their idea is the same as that of the Greeks. The matricide is never safe; go where he will, do what he may, vengeance dogs his steps and any day may overtake him; sooner or later he will come to a miserable end. Other taboos—the dietary taboos, for example—are such as have no moral significance to advanced thought. They are valuable from our point of view in the testimony that they bear to a recognition on the part of the people that their well-being depends upon obedience to something external to themselves; and this discipline has, on the whole, been salutary. Some taboos are the first form of hygienic and medical interdictions. They provide a good example of what Professor Thomson calls 'conative bending of the bow,' which characterizes as well the communal as the individual organism. The subconscious aim and tendency is towards the good, and they approximate to it even if they take the wrong path. That is what Sir J. G. Frazer, in his *Psyche's Task*, means when he speaks of superstition being a crutch to morality. 'From false premises he often arrives at sound conclusions; from a chimerical theory he deduces a salutary practice.' The finished edifice, we may say, is often more or less right, though the foundation may be in places rotten. Can we underpin it? Education and wider experience of the world will disintegrate many of the customs of the Bantu and will show them that their tribal morality is largely founded on wrong suppositions. Professor Carveth Read, in his *Origin of Man and his Superstitions*, has lately argued that imagination beliefs have supplied the element of cohesion in society, delusions have preserved order; and we may well ask, If civilization ruthlessly rends the fabric upon which a society is built, how are we to prevent the whole superstructure from toppling? Can we sublimate, by transforming fanciful

prohibitions into rational medical and hygienic regulations, by replacing imagination beliefs by stalwart religious faith, by transmuting the taboo into the sinful?

For myself, I do not altogether accept what Sir J. G. Frazer says about false premises and chimerical theories. If we dig deep enough into the native mind I think we shall find some elements that are not far from the truth. The idea of the world reacting against the wrong-doer—is there not something in that? Hecuba appealed for justice to the 'Deep base of the world, unknown and hard to surmise, Chain of things that be.'[1] The Bantu, somewhat similarly, have a subconscious awareness of a hidden, anonymous Something, other than themselves, which makes for righteousness. What is it but God? In these embryonic conceptions of morality based upon something that is supersensible, mysterious, relentless, imperative—categorically, unconditionally imperative—there is surely good material for sublimation.

Most men have a vague idea of God. Professor J. B. Pratt, in his *Religious Consciousness*, tells us of one good and very candid deacon who, when the pastor at a prayer-meeting asked him to describe his idea of God, responded that his idea of God was 'a kind of oblong blur.' We are not surprised then that the Bantu, previous to the coming of the missionaries, had rather hazy ideas about God. It may be too much to suggest that the Supreme Being, as conceived by the Bantu, is a personification of *mana*; but we cannot wholly dissociate the two ideas; Leza, Mulungu, Nyambe—however they may name Him, He retains many of the characteristics of that world-energy. Leza is that 'something far more deeply interfused,' which falls in the rain, soughs in the wind, rages in the tempest, rolls in the thunder, flashes in the lightning. Leza is Power, Providence, Fate, Destiny. Yet Leza is He and not merely It; if not fully personal, at least Leza tends to personality. And this magnificent, if somewhat vague,

[1] *The Trojan Women* (Euripides), translated by Dr Gilbert Murray, p. 55.

conception of God it is the missionary's chief task to sublimate; Leza is to become the God and Father of our Lord Jesus Christ. In doing this the missionary will largely work along a path already opened up by the Bantu themselves. They speak of Him already as a Law-giver and as a Giver of blessings; His love must be made real to them, not only by the missionary's teaching but also by the missionary's life. It will be the missionary's joy to testify of God the Holy Spirit, the mighty, benignant, compelling Spirit, that works in our hearts to inspire and purify.

I cannot better close this paper, I think, than by quoting again from Dr Hadfield's suggestive essay on *The Psychology of Power*; only where he writes 'instincts' let my readers substitute 'customs,' 'notions' or some other suitable word:

> Taking, then, the instincts in their cruder form as handed down to us by our brutish ancestry, we should seek not to suppress them, but to use the powers which lie latent in them. We may transform where we cannot suppress, and, by aid of reason and the higher emotions, redirect the lower instincts to nobler purposes. We need not obstruct, but press into our service, the passions of the soul; we can fill our sails with the very winds and gales which threaten the shipwreck of our lives; tap the resources of the lightning which ruthlessly destroys, and turn its electric power into the driving-force of our enterprises.

EDWIN W. SMITH

DIVINE HEALING: A RECORD OF MISSIONARY STUDY AND EXPERIENCE

By H. PAKENHAM-WALSH, D.D.

This article is written by request, for it has been thought that the long experience, study and thought of a missionary who has been constantly using the ministry of healing through the prayer of faith, with the laying on of hands and anointing of the sick, who has kept a careful record of all cases, and who has read pretty widely on the subject, would be of value to his fellow missionaries throughout the world.

It will be admitted that the subject is one of vital importance to the Church, and perhaps pre-eminently so in the mission field. There are questions which the age is asking, and to which we must endeavour to give the right answers. Some of these are as follows: What is God's relation to the disease and sickness which causes such untold suffering to the human race? Did Christ intend His healing work to be carried on by His disciples in His Church? How and when did the healing by faith in Christ, which was so widespread in the apostolic days, become rare and exceptional? Was the '*charisma* of healing,' and were the other *charismata* of the Holy Spirit withdrawn from the Church, if so when and why? If not withdrawn, were they lost through the Church's own fault, and are they available for the Church to-day if sought and claimed in humble faith?

Then there are other questions that press upon us from the great growth of the science of the mind; the remarkable experiments in mental healing or psycho-therapeutics,

and in psycho-analysis; the teaching and practice of Christian Science and New Thought; and the revival in many forms in Christian circles of healing through faith by prayer in the Name of Christ. Some of these questions are as follows: Is there any real basal distinction between mental healing and what is called spiritual or divine healing? Is healing in the Name of Christ only a higher form of suggestion, and the same in essence as the healing by faith in an idol, a fetish, a charm, a medicine, a doctor? If healing is sought by prayer and faith from Christ, is it inconsistent or unfaithful to use medical means?

Yet again the healing missions of Mr J. M. Hickson, in India, China and Japan, and earlier in the United States, have set missionaries asking whether it is not the Lord's will to-day in heathen lands, as in the early days, to 'confirm the Word by signs following.' The fascinating story of St Paul's healing work among the pagans of Malta, and its extraordinary effect as an adjunct to the preaching of the Gospel, makes one wonder whether we in our missionary work are neglecting a great opportunity of showing forth the love, the power, and the glory of Christ, Healer of body, mind, and spirit. And then the visions of the great crowds of sick, of all sorts and conditions, Christian, Hindu, Mahommedan, Buddhist, Animist, rich and poor, high caste and low caste, educated and illiterate, white and dark-skinned—who knelt together before one Father in Heaven at place after place in Mr Hickson's missions, and looked up in faith, however dim, to Christ for healing, has made many realize how terrible and how widespread are the sufferings of humanity in eastern countries, and how fragile are the barriers which divide men, in the face of the great common suffering caused by disease. The record of missionaries and others concerning these missions gives evidence of remarkable and sudden cures, including total blindness, deafness, and dumbness from birth, also of many gradual cures, and above all of spiritual blessing both to the sick and to those who prayed with them, and

there is a clear call for all missionaries to ponder this new development with careful thought and earnest prayer.

Now it is obviously impossible in a short article to deal even superficially with all the questions I have put forward. I have attempted in a little book just published [1] to answer some of them from the grounds of practical experience. Here I cannot attempt more than to state the conclusions I have come to after a long study of the subject, and then to indicate in what ways my own experience in the ministry of healing bears out those conclusions.

The first book we naturally turn to in studying the subject is the Bible, and I think it will surprise those who have not made a special study of the subject in the Bible, to find how much of Biblical evidence in the matter they have overlooked or undervalued. The Bible is full of teaching on the subject. Begin, if you like, with the Old Testament, and trace its promises of healing noting their conditions, the instances of healing noting their circumstances, and the indications, growing in clearness, that healing is to be an attribute of the coming Messiah, and one of the blessings of His kingdom, until you come to the fullest expression of all these hopes and promises in the picture of the suffering servant of Isaiah liii, where, according to the correct translation, we are told that the ' man of pains and acquainted with sickness ' (v. 3), who ' bare the sins of many ' (v. 12) ' hath borne our diseases and carried our pains.'

Then go to the New Testament and see the perfect fulfilment of these promises in the redemptive work of Christ for man, including body and mind as well as spirit, and in the outpouring of His spirit of life and healing in His Church. Or begin with Jesus Christ, and, remembering that He is the perfect revelation of God, consider His attitude to sickness, His teaching as to the origin of evil, His encouragements to faith and His pronouncements as

[1] *Divine Healing.* By H. Pakenham-Walsh, D.D., Bishop in Assam. London: S.P.C.K. 1s. 3d. paper, 2s. 6d. cloth. 1921.

to its power, His definite promises and commandments as to the continuance of healing in His Name,—and then, from that standpoint, look backward to the Old Testament and forward to the Acts and the Epistles, and contrast the fewness of instances of healing in the former, despite the glowing promises given to God's people, with the widespread and mighty era of healing which characterizes the latter.

The summing up of this Bible teaching to my mind is as follows: God is the source of all good, of all life, and therefore of all health and healing. Sickness has come from the evil powers that oppose God, and through man's obedience to them. God's will is to deliver man from all evil, and to give all His children fullness of health in body, mind and spirit. In Christ Jesus, God Incarnate, this will is fully revealed and this power as part of the *pleroma* dwells in Him in bodily form (Col. ii. 9): He actually healed 'all manner of sickness and all manner of diseases,' and many of the cases recorded were organic and incurable: He demanded faith as a condition and could not heal without it: He never refused any one who came with faith to be healed, and never indicated that it was God's will they should suffer: where need was He healed the sick soul as well as the sick body and linked up forgiveness of sins with healing: He encouraged the weak in faith to believe, and left promises which are evidently meant to be of abiding validity that those who believe in Him shall do the works that He did, specifically mentioning the healing of the sick: He trained, empowered and commanded His disciples to perform this ministry, linking it with the preaching of the Gospel, and ordering both alike to be dispensed gratis, 'freely ye have received, freely give.' After His glorification He poured out His Holy Spirit in His Church, and this Spirit gave the gift of healing, along with other gifts, to whomsoever He willed. The Apostles, and many others, continued on a large scale and in all lands the Saviour's ministry of healing, and this led to a rapid spread of Chris-

tianity. Laying on of hands was the Master's usual method of conveying healing, and this was followed by His Apostles, who also anointed the sick in the Master's own lifetime, and therefore, we may hold, with His approval (Mark vi. 13). At the time St James' Epistle was written a ministry with anointing by the presbyters of the Church had become a regular feature in the Christian Church. There is no indication that the ministry or the gifts of healing were to cease or be withdrawn.

Can it be maintained that Holy Scripture is hostile to healing by means of medicines and doctors? The only verse that at all looks that way is 2 Chron. xvi. 12, where we are told that Asa when diseased in his feet 'sought not to the Lord but to the physicians'; but a similar criticism of a sick man's lack of prayer and faith might be made by any of us who yet believed that the virtue of medicines and the skill of doctors comes from God; and that is a position which many of us believe is bound up with the principle laid down in the Bible that God is the source of all good.

After the Scriptures we turn to the ancient records of the Church, to the apologies written in defence of Christianity, to the liturgies of the third, fourth and fifth centuries—and all alike witness to the same faith and practice which we read of in the Acts of the Apostles. The Church has the gifts and ministry of healing and exercises them constantly; she believes in Christ's power and will to heal the sick, and brings them to Him in her eucharistic prayers without any qualifying clause such as 'if it be Thy will'; she refers heathen critics to the actual works of healing going on among them in proof of the presence in her midst of the risen and ever-living Lord.

You pass far down the centuries before you come to a marked diminution in the healing ministry of the Church, and when it does come it seems to be closely connected with the changed view of Holy Unction, which was no longer regarded as a means of recovery for the sick, but

under the form of Extreme (i.e. the last) Unction, as a Sacrament for the dying, to convey to them the forgiveness of their sins. This change was probably due, as Father Puller points out in *The History of Anointing in the Church* (Longmans), to a misunderstanding of Jas. v. 14, 15; the words 'save' and 'raise up' being interpreted in a spiritual sense, and the passage about forgiveness of sins being taken in too close connexion with that about the results of the anointing, so that the verses were held to teach that the anointing of the sick brought salvation to the soul and the forgiveness of sins. At the same time the growth of medical knowledge on the one hand, and the wide spirit of corruption and of nominal Christianity in the Church on the other, were probably contributory causes to the decay of healing by prayer in the Name of Christ. Still no age and no land has been without its witnesses of this power as still existing where there was the faith to exercise and to receive it.

The third division of the study of this subject is its revival in many forms in the present day.

The conclusion I draw from such study is that God is leading us back at this time to the rediscovery of an almost forgotten truth, and the recapture of a great and wonderful power. The researches of scientists indicate that this power is closely connected with the class of phenomena we call psychic, and that it follows natural laws; that does not in the least cause me to think it less divine, or less supernatural. Conversion, which we believe is the work of God the Holy Spirit, has been shown by masters of psychology to follow natural laws, and the more we know of such natural laws, the more we can co-operate with the Spirit of God in effecting it. Whether we will be able or not to find a difference in kind and not merely in degree between mind healing, and healing by the prayer of faith, between 'faith healing' on lower levels and faith healing in its highest significance, seems to me unimportant, compared with the difference which we certainly do find between the two

kinds of healing 'in their fruits.' Mental healing does not produce spiritual fruits, but the healing that is by faith in God through Christ does issue in fuller life of the spirit as well as of the body.

My observations also lead me to differentiate between 'the gift of healing,' which may be in any individual to whom the Spirit gives it, and is probably dormant in many who have never thought of exercising it, and the ministry of healing which the ordained ministry have entrusted to them, whether 'gifted' or not.

An emanation seems to proceed from the gifted person through his touch (though not necessarily connected with the touch alone), of which both he and those ministered to are often conscious. Such a 'power' resided in our Lord and 'went forth' from Him. On the other hand the ordained clergy, focusing as it were the prayers of the Church, which are vitalized by the Spirit of Christ, on the brother in need, minister with laying on of hands and anointing, and thus, though not necessarily possessing any gift of healing, bring the healing power of Christ to the sick.

My own experience during some ten years corroborates the conclusions to which study of the subject led me. Not possessing so far as I know any psychic power or *charisma* of healing, I have ventured to exercise a ministry of healing as an ordained minister, and where possible in conjunction with other presbyters. I have striven to prepare the sick persons, so that they may come to the Healer of soul and of body for all their needs, in penitence and in faith. Then at an appointed time I have held a service of anointing (using a form which is given in my book above referred to, and printed separately by the S.P.C.K.), either in the Church or the sick person's house, gathering for intercession the friends of the patient and others who know the power of prayer. I have accepted all cases where faith and penitence were present, so far as I could judge, not shrinking from the most terrible or incurable of organic diseases, with the sole exception of cases where recovery would to my mind

involve a creative and not merely a curative act, as for instance where a limb or an organ had been destroyed. I have found in almost every case spiritual blessing, generally very marked, a new life, a new devotion to Christ, a new realization of spiritual things. I have constantly found healing, and that, so far as I know, in cases of organic and hopeless disease as well as of functional disease; it has sometimes been instantaneous, often rapid, more often gradual. I have left the patient entirely free as to the use or otherwise of medical means, and several times after anointing healing has come as the result of a new diagnosis or treatment. Doctors have welcomed my ministry, and in one case the doctor has knelt beside me as I prayed. It has generally been very serious or very chronic cases that have come to me, and the instances of complete healing have averaged roughly one in three. The ministry does not exhaust me, but gives me joy, and the service is always a great uplift to the patient and his friends. I do not often anoint more than once in the same illness, but I continue in prayer for the sick persons, and, so far as I can, keep in touch with them by visits or letters. I try to lead the patient to seek the glory of Jesus Christ more than his own cure, so that if God wills to glorify His Son by giving some blessing greater than healing, or using the suffering for some great purpose perhaps unknown to us, the sick one may joyfully accept that as the answer.

I can only say, in conclusion, that study and experience alike convince me that the Lord is willing to heal in these days through the prayer of faith, both by the ministry of those to whom He has given the gift of healing, and also through that of the ordained ministry of the Church.

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Bishop in Assam

THE TEN YEARS' INDEX OF THE REVIEW: A RETROSPECT

By WILLIAM ADAMS BROWN, D.D.

Of the many expressions of organized Christianity in our day, foreign missions is the most characteristic and the most instructive. It is the most characteristic because in the foreign missionary movement the internationalism of Christianity comes to clearest expression. It is the most instructive because in it we see the Church not only facing in their most acute form the difficulties which confront any attempt to make earnest with an ideal which transcends nationality, race or class, but at the same time giving us the most signal illustrations of the way in which these difficulties are being successfully overcome.

The consciousness of a world-wide mission has always been the moving spirit of foreign missions, but it reached its clearest expression in the Edinburgh Conference. At Edinburgh for the first time the foreign missionary movement emerged from the quiet and retirement in which it had been working and revealed itself as a factor of international significance, challenging the attention of the world. No nearer approach to an ecumenical council has been held in our day than this great gathering of Christians of many communions and many races who are at one in the conviction that in Jesus Christ God has given us a world Saviour, and in His Kingdom the nucleus of the new and better social order for which mankind waits.

The Edinburgh Conference was significant not simply because of its revelation of this fact, but still more because of the steps taken to safeguard the gains which had already been made. In the Continuation Committee it provided an

agency which, however modest and unofficial, was yet a means through which the different forces which were operating in the foreign missionary movement could take common counsel and find united expression. In the formation of this Committee and similar committees which have been established in different centres of the mission field, the foreign missionary movement as a whole has gained the nucleus of an international organization which is none the less effective and beneficent because it relies for its influence upon the free consent of the co-operating bodies.

But it was clear from the start that such an organization could do little unless it was furnished with some organ of common publicity, and for this purpose *The International Review of Missions* was founded. It had two main objects: first, to serve as a clearing-house of information between the different forces which were operating on the foreign field, and, secondly and even more important, to serve as an instrument of collective thinking. It was not content simply to be a means of reporting what had been done yesterday and was being done to-day: it hoped to help to form that common mind which could plan wisely for to-morrow and the day after.

Ten years have elapsed since the founding of the Review, and it seems appropriate at the beginning of this new decade to raise the question how far this twofold ideal has been realized and what still remains to be done to give the experiment then so happily begun promise of even larger usefulness in the years that lie ahead. I gladly accept the invitation to serve as the medium of expression of some of the thoughts and feelings which I am confident are shared by many other readers as they ask themselves these significant questions.

In attempting to appraise the work done by the Review we are greatly assisted by the admirable Index which has appeared in the October issue. To write a good book is not easy, but to make a good index is even harder, for in the ideal index the whole philosophy which inspires the

volume should come to its most concentrated expression. In this index the materials which the Review contains have been classified according to the editorial idea of the significance of their contents, and we shall find it convenient to use the headings so given as a point of departure for our further comments.

I shall not follow these headings in detail, but shall group what I have to say about the two heads suggested by our preliminary analysis—information and philosophy. It is of course obvious that any such division must be more or less arbitrary and artificial, the two interests overlapping and the decision in any particular case being dependent upon relative emphasis. The first division includes such topics as the History of Missions, Missionary Biography, the Home Base, and the various Mission Fields. The second division includes the Theory and Principles of Missions, the Training and Qualifications of Missionaries, Missionary Methods, the Church in the Mission Field, Comity, Co-operation and Unity, Christianity and the Non-Christian Religions, and the Social and Political Relations of Missions. A final section, not falling naturally under either of the preceding, deals with the more practical and spiritual phases of the subject.

Under the general head of Information the most valuable features of the Review have been the admirable annual summaries of the missionary situation as a whole. The reader of these successive articles will have a bird's-eye view of the history and present condition of modern missions not to be gained anywhere else. They group the material under the heads of the Japanese Empire; China; British India and Ceylon; Egypt and the Near and Middle East; Africa; Other Mission Fields; The Jews; The Home Base. Eight surveys in all have appeared covering, with the single exception of 1919–20, the period from 1912–3 to 1920–1. A survey of the missionary significance of the entire period of ten years is begun in this number.

Next in importance to the general surveys have been the articles which have dealt with special fields. Particularly full and reliable have been the articles dealing with India and Africa. To comment upon these articles in detail would carry us too far, but mention may be made of Popley's article on the 'Awakening among the Middle Classes of South India,'[1] of the thoroughgoing study of Islam in the Sudan by Westermann,[2] and of Mrs Graham's study of thirty years' work amongst African women.[3] It would seem that, relatively to the importance of the issues at stake, China and Japan have not received quite their fair proportion of treatment.

Of scarcely less value have been some of the articles on the Home Base, notably the special number in 1919[4] —a symposium contributed by such well-known authorities as Brough, Shillito, Speer, Watson, Ritson, Patton, Hayward, Diffendorfer, Mathews and the editors. A second series scarcely less valuable brings together the experience of representative ministers in different countries as to the most effective method of presenting the foreign missionary cause,[5] and a third, the experience of forty representative foreign missionaries.[6] Special discussions of the work of missionary education and of finance and administration carry us from the field of information into that of principles and of philosophy, and will be reserved therefore for later comment. Surprisingly meagre is the biographical material offered. In the ten years only four articles of this kind are to be found in the Index, and of these only two that deal with any missionary later than Saint Francis Xavier.[7]

With the outbreak of the great war in 1914, a serious blow was struck at the international character of the Review, and a problem raised which it will take many

[1] IRM, '18 (iii) 289–305. [2] '12 (iv) 618–53; '13 (iii) 454–85. [3] '20 (i) 95–105.
[4] '19 (i) 3–117.
[5] '14 (i) 121–36; '14 (ii) 297–312; '14 (iii) 529–44; '15 (i) 120–36.
[6] '18 (i) 98–106; '18 (ii) 219–27; '18 (iv) 501–9.
[7] '16 (ii) 240–54; '19 (iii) 357–65.

years satisfactorily to solve. Some of the most valuable articles in the early numbers of the Review, as, for example, those by Dr Westermann already referred to, had been by Germans, but during the war this source of supply and information was entirely cut off. The Review has repeatedly discussed the effect of the war upon missions, notably in the full survey in 1919 and 1920,[1] and the interesting article by Wilkie on 'An Attempt to conserve the Work of the Basel Mission to the Gold Coast,'[2] but in the nature of the case any such attempt must be hampered by the fact that we stand too near the great event and are too far removed from a part at least of the sources of information to make a completely impartial survey possible.

Particularly useful are the full bibliographical notes and the careful reviews of missionary literature. It is doubtful if any more complete introduction to the study of modern missions can be obtained than by a survey of the titles brought together in the Index. Specially worthy of commendation is the broad interpretation given to missionary literature. Not only have works dealing with missions in the narrower sense been considered, but also important works bearing upon the philosophy of the Christian religion and the more significant phases of the environment in which its work must be done, which seemed to bear upon the practical tasks and problems faced by modern missions.

But important as has been the service of the Review as a source of information, its unique and distinctive contribution has been as a clearing-house of opinion. This feature of the work has already been hinted at in the account of the surveys already referred to. These represent in fact a co-operative study which gives them more than individual value. In addition, series of articles on important themes, like the notable series on 'The Vital

[1] IRM, '19 (iv) 433–90; '20 (i) 3–36; '20 (ii) 161–81.
[2] '20 (i) 86–94.

Forces of Christianity and Islam,'[1] have brought to bear upon a single topic the judgment of many different minds. This is a feature of the Review which it is difficult to commend too highly, and which it is hoped may be still further emphasized in the volumes to follow.

Passing from this general estimate to individual topics, we find articles dealing with such subjects as the Training and Qualification of Missionaries, Missionary Methods at Home and Abroad, and in general with the whole subject of missionary administration and finance. Interesting is the inclusion of an article by a representative Roman Catholic,[2] and the full account of 'Recent Roman Catholic Literature in Germany.'[3] C. T. Wang contributes an article on 'The Importance of Making Christianity Indigenous,'[4] and Mother Edith on 'Missionary Principles,' with special reference to the place of prayer.[5] A word should be said of the thoughtful article on 'The Interchurch World Movement.'[6]

The subject of Christian education receives relatively brief treatment. India is represented by a strong series of articles, but China and Japan, where the educational question is the storm centre of present interest, receive but an article apiece. Even the important subject of medical education, which has been made so prominent by the recent activities of the Rockefeller Foundation, receives scant treatment.

Especially interesting are the discussions of the native Church and the problems which it raises. Here again one feels that relatively to its importance China has not received the attention that it deserves. In view of the new developments in that most fascinating and baffling land, it may well be that provision should be made for a comprehensive survey of conditions in China which will in a measure correct this lack of balance.

[1] IRM, '12 (i) 44–61; '12 (ii) 279–93; '12 (iii) 452–73; '12 (iv) 601–17; '13 (i) 96–117; '13 (ii) 305–17; '13 (iv) 657–73.
[2] '14 (iii) 488–505. [3] '21 (i) 77–90. [4] '16 (i) 75–86. [5] '18 (i) 59–73.
[6] '20 (ii) 182–99.

Of special interest, though far too few, are the articles which deal with the part of women in missionary administration.[1] This is a subject which is sure to receive in the future a much greater attention than it has done in the past. As in so many other respects missionary work has been a pioneer for Christian thinking in matters of method, so we may expect that it will prove to be in the vexed question as to the part to be played by women in the administration and organization of the Christian Church.

Another subject to which the Review has given some attention has been industrial missions. Noteworthy alike because of its typical character and the eminence of the author, is the article on 'The Value of Industrial Education' by the late Dr. Frissell of Hampton.[2] This again is a subject which is certain to receive in the future much greater attention than has been given to it in the past, and here again, in looking over the distribution of articles in the Review, one is interested to find India and Africa represented by a number of articles while China and Japan are conspicuous by their absence.

Two further topics need more extended comment, the missionary message and the social and political aspects of missions. For here we come to the heart of the matter and are brought face to face with the fundamental problems with which Christian missions must grapple in the decade that lies ahead. It is to the credit of the editors that they have realized this fact and have given so much attention to these topics in the years which we are passing in review.

I have already spoken of the admirable series of articles on 'The Vital Forces of Christianity and Islam.' But these are only the most striking of a number of similar articles which deserve most careful study. The Review has clearly perceived the apologetic value of Christian missions as a testing-ground for Christian faith. Here we take the words which have become familiar to us from

[1] IRM, '12 (iv) 674–87. [2] '15 (iii) 420–31.

long use at home and translate them into a new environment, and here, too, we discover that if that translation is to be effective it must find embodiment in forms of life. What is it that the Christian has to offer which justifies him in coming to the representatives of a religion that has so long a history as Buddhism or Confucianism ? How can Christianity maintain its claim to be the true theism against the uncompromising monotheism of Islam ? These are questions which in the mission field are no longer subjects for academic discussion but have become matters of life and death. This has been clearly perceived and an attempt made to meet the need through a series of informing articles. Some of these deal with the religion of primitive people, like Junod's articles on 'God's Ways in the Bantu Soul,' [1] or Söderblom's 'Does Primitive Heathenism present any Points of Contact for Missionary Work ?' [2] Others deal with the religions of Japan and China, like Reischauer's 'The Vital Forces of Japanese Buddhism in Relation to Christianity,' [3] Pieters' 'Emperor Worship in Japan,' [4] or the notable article by J. Leighton Stuart on 'The Chinese Mind and the Gospel.' [5] Still others deal with the religions of India, Burma and Ceylon, as Farquhar on 'The Relation of Christianity to Hinduism,' [6] the series in 1914 and 1915 on 'Vital Forces of Southern Buddhism in Relation to the Gospel,' [7] and Hogg's striking articles on 'The God that must needs be Christ Jesus.' [8] On the whole it would be difficult to find a more original and valuable contribution to present-day apologetic than the series of articles of which those which I have cited are some of the most noteworthy representatives.

This need of a modern apologetic suited to the times has been recognized by the editors in a new series of which the first article by Mr Bevan has just appeared under the title, 'The Christian explains Himself.' [9] If I mistake

[1] IRM, '14 (i) 96–106. [2] '15 (iv) 529–39. [3] '15 (iv) 565–83. [4] '20 (iii) 340–56.
[5] '17 (iv) 546–60. [6] '14 (iii) 417–31. [7] '14 (iii) 470–87; '15 (ii) 232–47.
[8] '17 (i) 62–73; (ii) 221–32; (iii) 383–94; (iv) 521–33. [9] '21 (ii) 207–22.

not, it will be found that what the writers of this series may have to say of the method of interpreting Christianity to men of other fields will prove equally adapted to the needs of their fellow Christians at home.

Important, too, has been the contribution of the Review to the social and political relations of missions. Beginning with a comprehensive article by Viscount Bryce, giving his 'Impressions of a Traveller among Non-Christian Races,'[1] this series embraces articles dealing with 'The Place of Women in the Modern National Movements of the East,'[2] with the relation of Christian Missions to International Peace[3] and the League of Nations, and in general with the whole matter of world peace. It includes such subjects as 'Nationality and Missions,'[4] 'Christianity and Labour Conditions in Africa,'[5] 'The Congo Native and Belgian Administration'[6] and other similar subjects. In view of the greatly increased power given by the war to governments everywhere and the extension of governmental interest in matters affecting public opinion, it is likely that this phase of the missionary problem will require even greater attention in the years that lie ahead.

It is interesting, as one looks back over the ten years which we have thus briefly passed in review, to re-read the notes which the editor prefaced to the first volume of the series, expressive of his own ideals and anticipations. Most of the points which we have here enumerated appear in these notes as forming part of the original programme for the Review. All things considered, it is surprising how largely performance has answered to promise. Comparing the programme there outlined with the needs of the next decade, one sees little that needs to be changed. Some few differences of emphasis and proportion are all that one would suggest, and these are already beginning to appear in the conduct of the Review. First and foremost, now as then, one would put the missionary message

[1] IRM, '12 (i) 15–29. [2] '12 (i) 98–107. [3] '12 (ii) 193–201.
[4] '20 (iii) 372–83. [5] '20 (iv) 544–51. [6] '21 (ii) 196–206.

in relation to each of the non-Christian religions. More and more it is clear that the foreign missionary enterprise stands or falls with our ability to show that Christianity has a distinctive message which justifies its claim to be the true religion for mankind. This claim is challenged from many different quarters, not theoretically only or chiefly, but practically through the conduct of men and that unconscious philosophy which shows itself most conclusively in habits of thought and feeling, and those crystallized habits that we call institutions. The great question which the war has forced upon our attention is the question whether Christianity is a practicable religion not for individuals simply, but for society. This question foreign missionaries face in its most acute form, for they have gone to the different countries of the world in the faith not only that Jesus Christ had a salvation for the individual, but that this salvation would bear fruit in enfranchising and uplifting social transformations. As a result foreign missions has built up a great series of beneficent social institutions—schools, hospitals, industries, literature and the like. But it finds these imperilled by the social philosophy which dominates the existing governments and which came to its clearest and most dramatic expression in the late world war. Of what use to preach a Gospel of social transformation to Chinese and Hindus if the governments of the countries which call themselves Christian give this profession the lie? So the apologetic which the Review has given in so practical and helpful a way will find it necessary to broaden its base and take in the question of the social applicability of the Gospel.

This will require the further consideration of that age-long subject, the nature of government, and more particularly the relation of the Church to the State. How far ought missionaries to accept the standards of the government of the country to which they go? How far ought they consciously and deliberately to try to change these standards? These questions once asked carry with them

implications of far-reaching consequence. This Review with its broad constituency, its sound and conservative outlook, its access to men of many different minds and of many different nations, affords a field for profitable discussion of these subjects than which we can think of none more favourable.

One more subject needs brief reference in closing, and that is the subject of missionary education. Hitherto we have treated this too much as a department by itself. But indeed, missions, as we are coming to see only too clearly, is not a department of Christianity. It is Christianity itself in its complete expression. How can we put this conviction into the very structure of our Christian educational system? That it is not there our experience in the war showed only too clearly. Equally lamentable and surprising was the revelation made by both the American and British army reports of the extent to which the young men both of Great Britain and America still thought of Christianity as a purely individual matter concerning their own souls alone. Somehow we must succeed in giving the rising generation a broader outlook. They must see that the question whether a man is to be a Christian is not simply the question whether he will save his own soul, but whether he will do his part to open for civilization, threatened with destruction by the new powers which modern science has put into the hands of unprincipled selfishness, the way into a larger, saner and more satisfying life. This is the great question which faces our generation. Foreign missions have the opportunity to make a unique contribution to it, and to the editors of the Review, holding as they do a strategic position of opportunity, we wish God-speed as they shape their course on this new lap of the voyage.

William Adams Brown

REVIEWS OF BOOKS

THE PSYCHOLOGY OF RELIGION

The Religious Consciousness: A Psychological Study. By James Bissett Pratt, Ph.D. New York and London: Macmillan. 22s. net. 1921.

During the war we were frequently told that it was most important that our leaders should 'study the enemy's psychology.' The non-Christian peoples are certainly not to be viewed as enemies by the Christian Church and its missionaries. They are potential allies to be won to the side of Christ. But in this case also it is most important that the Christian messengers should seek to understand and appreciate the characteristic mental attitudes and processes of those to whom they desire to commend their message. A psychological study of the religious consciousness, such as Professor J. B. Pratt here provides us with, should be useful to any religious teacher. There is, however, the additional circumstance that the author of this book is not only a professor of philosophy but a student of religion who has made himself personally acquainted with *India and its Faiths* and has embodied his studies in a valuable volume bearing that title. In this way he has, as he says, avoided provincialism in his investigations and has at the same time produced a book that has a special interest and value for Indian missionaries.

That this is so is indicated by the examples of conversion that he has selected for detailed investigation. He presents two types which he sets in sharp contrast to each other, illustrating the one by the experience of Max Müller's Ramkrishna and of Debendranath Tagore, and the other by Bunyan and Brainerd. The wide difference which he discovers between these two types he has, perhaps, exaggerated. That difference is really due mainly to the fact that the direction of Indian thought through its whole history, the climate it has created and in which its saints, even if they be theists like Debendranath, live and move, is different from that of Christianity. They desire and achieve an experience which is primarily an illumination of the mind. In both the cases cited the Indian saint finds the climax of his joy and peace in 'seeing God everywhere.' Bunyan and Brainerd, on the other hand, desire, and after long toil achieve, a

personal assurance of God's love which is necessarily more difficult to attain than is the other and which, in their case, is made unnecessarily difficult by their morbid presuppositions. The difference in the goal makes a difference in the way to the goal, but the general character of the process in both types is the same. To say of Bunyan and Brainerd that ' no new insight has been gained ' shows a serious misunderstanding of their spiritual history. The new insight consists in a certainty as to the divine love without which their ' moral selfhood ' could not be achieved. The trough of the wave is deeper and wider in this case than in that of the Indian saints. The struggle through the depths is harder, and needlessly so, as it seems. But this is because the height to be reached is higher. It would be untrue to say that the experience of the Indian saints was not an experience of great moral enrichment, but it has not the deeply dyed colours, the gloom and the splendour, that belong to the achievement of a fully moralized communion with a God who is known as personal and holy. The process is the same but deeper depths are descended and higher heights are scaled.

Another subject which is investigated is the belief in immortality, and here Professor Pratt makes the surprising statement that the Hindu faith in immortality is stronger than the Christian because ' in the Christian view the soul's survival of death is essentially miraculous.' Surely this is a mistake. The Christian view agrees with the Hindu that spirit is the ultimately real and therefore is indestructible. It holds that the soul is derived from God Himself and shares His immortality. It is on the question of personal immortality that the two religions differ. When the Upanisad says of the self that ' it is not slain when the body is slain,' it is not affirming personal immortality, and Christianity is distinguished from Hinduism by its assertion of such immortality and by the enrichment that it brings to the individual soul by fellowship with God through Christ, an enrichment which ensures the soul's personal continuance.

The latter portion of the book is devoted to an examination of mysticism. Inevitably a study of religious psychology fastens upon this type of experience for the reason that here we have religion, as it were, ' writ large,' its aspirations and emotions emphasized in a way that makes them easier to investigate. Professor Pratt wisely endeavours to separate the less intense and commoner type of mystic experience, which may be said indeed to be normal religious experience, from its more extreme and unusual forms. As a matter of fact,

mysticism is simply the outward form, the mode and process, of an experience the value of which depends wholly on its content. We have to ask of the mystical consciousness, before we can say that it is good or bad, what the ideal is that controls it and what the fruit it bears. What controls the Hindu mystic's pilgrimage is either an idea that is abstract and negative or a personality, concrete indeed but not fully moralized. 'The sub-conscious nature of the mystic,' says Professor Pratt in language that is perhaps too general, 'is . . . essentially and by nature a moral sub-consciousness.' Again he says, 'The mystic brings his theological beliefs to the mystical experience; he does not derive them from it.' Surely it is in what he brings to the mystical experience that the Hindu mystic differs from the Christian, and we have here an explanation of what Professor Pratt notes, that Indian mysticism has its normal climax in the complete unconsciousness of the trance. Thus, for example, in the case of Sadhu Sundar Singh the Indian mystical mechanism is seen at work with its culminating ecstasy or *samadhi*, but this ecstasy is not in his case a condition of unconsciousness, as in the case of Hindu saints. His life, conscious and sub-conscious, is so governed by Christ that in ecstasy as in waking life the same control remains but intensified. Professor Pratt's statement that 'the majority of Indian mystics have not been adherents of Shankara's monistic Vedanta but have belonged to the great *bhakti* schools whose emphasis has always been upon personality,' needs much qualification. Monistic ideas are so intertwined with every strand of Indian religion that they cannot be disentangled and they have their inevitable influence in controlling the mystic process and in leading it into final union with that *Atman* 'which is silence.'

These and other questions of supreme interest to the student of religion are discussed with knowledge and ability by Professor Pratt. He does not forget throughout his study that 'while the psychology of religion must have a free hand, and while it is hopeless to look to it for proof of anything transcendent, nothing that it can say should prevent the religious man, who wishes to be perfectly loyal to logic and loyal to truth, from seeing in his own religious experiences the genuine influence of a living God.' It appears to be necessary to remind oneself of this in such studies, for investigation shows, as Professor Pratt tells us, that the percentage of those who believe in the immortality of the soul is lower among psychologists than among any other class of scientific students. In their study of the

soul's processes the soul eludes them. They should learn to follow the example of Bengel who, it is said, as he studied the letter of Scripture would pause from time to time and lifting his skullcap from his head and looking upwards say, 'The old terms, Lord.'

N. Macnicol

Poona, India

RELIGIOUS DEVELOPMENT OF MANKIND

The Religions of Mankind. By Edmund Davison Soper, D.D. New York: The Abingdon Press. $3. 1921.

Dr Soper, professor of history of religions at North-Western University, Evanstone, Illinois, published a mission study book entitled *The Faiths of Mankind*, in 1918. Lecturing on the history of religion he felt the need of furnishing his students with a brief systematic review of the religious development of mankind; thus the present volume originated. An introductory chapter, on the nature of religion, is followed by eleven chapters dealing with animistic religions, the religions of Egypt and Mesopotamia, of Greece and Rome, Zoroastrianism, Hinduism, Buddhism, Chinese and Japanese religions, Judaism, Islam and Christianity. Soper does not claim to have based his presentation on comprehensive original research work. He makes use of the best English books on the history of religion. Of books on the subject written in German and in other continental languages, he seems to have had access only to such as are translated into English. He makes specially extensive use of G. F. Moore's excellent work *A General History of Religions* (in two volumes). If Soper's book is thus not an original work making important contributions towards the advance of scientific knowledge, it is, no doubt, a skilful presentation, useful in that it summarizes, and furnishes systematized information, and we can only hope that Anglo-Saxon students will continue to use it widely, as a guide into, and through, the maze of the religions of mankind. We specially note the unusual skill with which Soper emphasizes those among the religions, and schools of religious thought, which are characteristic of, and of special importance for, the religious development of the human race. Thus, e.g., he refrains from dealing with the ancient Germanic, Celtic and Slavonic religions—no doubt, because he believes that they have not contributed anything essentially new to the wealth of religious truth possessed by mankind. Of the

religions actually dealt with he successfully throws the most characteristic features into bold relief, vividly describing only what history has proved to be really important; he sometimes even risks leaving his sketch of a given religion incomplete, as, e.g., when in dealing with early Judaism he emphasizes one feature, viz., the growth of Monotheism, and intentionally ignores all other lines of development. In details, too, Soper's presentation is often exceedingly clever and impressive. Just to mention one point, we draw attention to the way in which he describes the transformation of Confucianism into the Japanese Bushido (pp. 250–253). The errors we detected in this carefully prepared volume are so few that it would be pedantic to point them out. It is a good text-book for the introductory study of the history of religion.

JULIUS RICHTER

BERLIN

REFORMATORY SCHOOLS IN INDIA

THE MAKING OF MEN. By J. W. COOMBES. London: Seeley, Service. 10s. 6d. net. 1920.

FOR fifteen years Mr Coombes was the Superintendent of the Reformatory School for the Madras Presidency at Chingleput, and on retirement he recounts his experience and sets forth his views to the liberal measure of some 350 pages. His declared object is to help those engaged in the study of juvenile crime and in the practical work of rescuing the perpetrators from evil surroundings and training them to be worthy citizens. Mr Coombes is an enthusiast in his belief, based upon his own experience, in the regenerating power of the right training and teaching of young delinquents, and his conclusions, expressed with a vigour sometimes almost vehement, merit a careful study which would have been less laborious if he had recognized the value of compression and orderly arrangement.

The Reformatory Schools Act was passed in the Viceregal Legislature in 1876, and the Chingleput Reformatory came into existence nearly forty years ago. It occupies the ancient fort which Clive bombarded and took from the French in 1752 as the first step in the establishment of British supremacy in Southern India. It is one of seven state reformatory schools in British India, and there is also an aided institution for Bombay city under private manage-

ment. Madras led the way in securing the transfer of the management of reformatories from the Inspector-General of Jails to the Department of Public Instruction. Mr Coombes rightly lays stress on the value of this transfer as a practical recognition that the institutions are not prisons under thin disguise, but schools for the education and reform of boys brought up in the ways of crime. Trades are taught and a considerable amount of freedom is permitted to the boys. Nowhere in India has the system of giving boys much liberty and reposing strong trust in them been so developed as at Chingleput under Mr Coombes. An annual camp is held at the seaside; the boys compete in games with other schools; well-behaved pupils are allowed out without escort and the monitorial system is used to encourage boys to police themselves. For the most part the boys leave the school with regret, are proud of their connexion with it, and take opportunities to visit the institution on special occasions. Yet with all this the Indian Jails Committee report that they were not, on the whole, favourably impressed by the reformatory schools, and that Chingleput was in the charge of an assistant surgeon, 'consequent on the bad state of health in which the boys were found on the departure of the previous superintendent.'

The religious difficulty always cropping up in India owing to the necessity for state neutrality is met by moral training and the open door. The training is based on the broad principles of morality, and Mr Coombes tells us that the moral story or principle forming the basis of the Sunday lesson has been a most powerful means of elevating character. Definite religious instruction is given according to the creed of the boy, and each community—Moslem, Hindu, Catholic, Protestant—is provided with its own place of worship, the services being conducted by the respective religious teachers drawn from the town or district. The general education imparted is of an elementary character, though a few boys are taught colloquial English. The industrial training is designed to teach the boys the use of tools and to enable them to earn a livelihood after discharge.

Mr Coombes gives very little comparative statistical information, and we have to turn to official publications for such data. The schools of this type throughout British India have some 1200 pupils, of whom about 260 are at Chingleput. In the five years 1912–17 close upon 1800 boys left the schools, and deducting 304 untraced there are 1493 whose after-careers are known. Of these

81 were returned as unemployed—only 4 of them from Chingleput —and 34 died. One hundred and ninety-one were reconvicted and 60 placed under police surveillance. Of the combined total of 251, Bihar and Orissa contributed no less than 150, a fact largely attributable, we may presume, to the great proportion of the population belonging to semi-civilized tribes. Chingleput comes next on the list with 41 reconvicted or placed under police surveillance out of a total traced of 210, while the Bombay figure is 18 only out of a total of 391. The causes for the wide provincial variations shown merit investigation, and in view of the dubious verdict of the Jails Committee we should welcome a work surveying reformatory efforts in India as a whole, to form the background to the picture Mr Coombes has drawn with so much zest and confidence.

F. H. Brown

London

A STUDY OF AN AFRICAN DYNASTY

A Vanished Dynasty: Ashanti. By Sir Francis Fuller. With Maps and Illustrations. London: Murray. 16s. net. 1921.

Sir Francis Fuller has devoted some of the best years of his life to the service of the Ashanti people. A single chapter in his book tells of the period of reconstruction, the building of a new state from the ruins of the old, but of the part which he himself has played, he is silent. In a modest preface he states that his aim has been 'to give a brief, concise and consecutive narrative of the traditional history of Ashanti blended with known fact.' The story tells more of the 'dynasty' than of the 'people,' but by frequent disgressions Sir Francis gives an insight into their thought and customs. One would have welcomed fuller treatment of this, and of the industries of the Ashantis, their skill in crafts, in iron, metal and leather work. But the limitation was deliberately accepted by the author.

The first chapters trace the story back to the early seventeenth century where myth and tradition intermingle with fact; but it is astonishing how accurate African tradition can be, the story crystallized in song and taught from one generation to another. The author deplores the ignorance of these old stories so marked amongst 'the school children of the present day.' Educationists must see to it that this shall not be a possible criticism in the future, and that the

teaching of foreign history does not exclude the study of the story of their own people. The general reader may find it tedious to follow the description of the raids and the wars which mark the whole period of the dynasty, although the details will be greatly valued by many whose work is intimately connected with the country. The average reader will try rather to discover the motives for all this fighting and the policy, if any, which dictated its onward march. War, even amongst the so-called barbarous races, is seldom motiveless, war for the mere love of fighting. This book shows how the Ashantis were working out a definite policy. The first breakaway from a parent tribe is usually traceable to the needs of an increasing population. More food and more land for the cultivation of food is required. (This is not mere theory ; the writer has seen in Ibo country, for instance, bands of warriors going out to raid weaker neighbours with this single aim—the acquisition of land for farms.) With new land secured, there follows the scramble for control of trade. To understand the movements of the fighting tribes, study carefully the native trade routes.

The main portion of the book is devoted to the struggle with foreign powers throughout the nineteenth century. The story is well told and impartially written. The concise record will be welcomed, and students will be particularly grateful for the free use made of original documents and for extracts from state papers of the first importance. The conflict was probably inevitable, but there are all the elements of real tragedy in the struggle. It was not merely a clash of conflicting selfish interests, but of irreconcilable ideals and conceptions of honour. There was genuine effort on both sides to come to terms ; the Ashantis sincerely desired peace and friendship with the white man, but on condition that their full claim of right over the Coast towns was acknowledged ; the British equally wished for peace with the Ashantis, but on condition of freedom for the Coast peoples from Ashanti aggression. The conditions were not possible of reconciliation. The main source of friction was the proprietary rights over the land upon which the foreign forts were built.

Another fruitful source of friction was the protection afforded to refugees from Ashanti anger, chiefs who had broken away from their allegiance and were mercilessly pursued. The case of escaped criminals—refugees from stern, if cruel, justice—was more easily adjusted, but the other problem could not be better stated than in a despatch from the Governor of Cape Coast to the Secretary of State, quoted

on page 92: '. . . if against the old man there were the slightest shadow of a prima-facie case of criminality, my course would be clear; but, as it is, I dare not deliver him up, much less the runaway boy. Their blood would be upon my head; and yet I feel that I am estranging, if not exasperating, the most powerful King on this Coast, and *upon whom, according to his ideas, I am committing a gross injustice.*' That is the element of tragedy in the whole century of struggle—humanity conflicting with an African sense of simple justice. One feels strongly this tragic element in reading the story of all the more important conflicts—in the early campaign of 1824 (after the Crown had taken over control of the Coast towns from the Company of African Merchants) when M'Carthy lost his life; in the campaign of Sir Garnet Wolseley which ended with the fall and burning of Kumase in 1874; and the later conflict when Prempe was deposed and exiled in 1896, and in the last rising of 1896–1901, which closed with the long siege of the British fort at Kumase, and the final downfall of the dynasty.

The last chapter of the book—one of the shortest—is possibly the most important, for it shows how the Government has endeavoured to shoulder the burden of responsibility, and the large measure of success in winning the friendship of a really great people and directing their energies into the way of peace. The modern visitor can hardly believe that Kumase was once a centre of horror and bloodshed; all the old landmarks have gone. Ashanti, Fanti, Akwapim, Akyem and Ga are all together in this most cosmopolitan centre of trade and industry. They may not yet love one another, but they are living together in peace and secure of equal justice.

The problems in Ashanti are far from being completely solved. The book tells of the coming of the first missionary to Kumase in 1838, a mulatto from the West Indies, the Wesleyan Freeman, and the mingled welcome and fear of the Ashantis at his coming. It tells the story of the coming of other missionaries of the Basel Society, Mr and Mrs Ramseyer, led captive into the town in 1869 and kept prisoners for four years till ransomed by the British; and of their return in 1896 as freemen, to preach the gospel of love and peace to those who had been their captors; and of their endurance of the long siege of 1900. It is this spirit which can and will, as war can never do, achieve the highest end.

The pen-and-ink sketches by Lady Fuller, with which the book is illustrated, are not the least attractive feature of this interesting book.

One might wish for a better map upon which the place names quoted in the book could be more certainly traced.

ARTHUR W. WILKIE

ACCRA, GOLD COAST

THE SPEECH OF A LIBERIAN TRIBE

DIE KPELLE. EIN NEGERSTAMM IN LIBERIA. Von DIEDRICH WESTERMANN. Göttingen: Gesellschaft der Wissenschaften zu Göttingen. Paper cover M. 50; Bound M. 62. 1921.

PROFESSOR D. WESTERMANN, the well-known authority on languages and ethnography, has just published a valuable monograph in the series called 'Quellen der Religionsgeschichte.' In 1914 he went to Liberia, at the request of the Mühlenberg Mission (American Lutheran) to do research work in a language which had up to that time been studied very imperfectly. The result of his labours in Liberia, which must have meant intensive work for the whole period, is a book which takes its place by the side of *The Shilluk People, their Language and Folklore*, published by the same author in 1912; indeed, it presents an even greater wealth of ethnographic material than that work. The book is divided into ten sections, followed by two appendices. Each section contains a careful, systematic presentation of the matter under consideration, and a precise translation of original reports obtained direct from natives. Among the subjects dealt with section by section are economic questions, family and society, language, 'Weltanschauung,' and poetry. The appendices contain Gola texts and Kpelle material contributed by H. Rohde. The fact that the author possesses such a knowledge of the language as only a first-rate philologist could gain in a short time, has also a most intimate knowledge of methods of research in ethnography and history of religions, and has shown remarkable skill in dealing with the natives from whom he drew his information, adds to the value of the book. We have in this monograph on a West African tribe a valuable contribution to research work on the subject of religions. As the author has succeeded in getting the native reports which he obtained and has incorporated into his book, printed in the original dialect, it is possible to verify the scientific reliability of his presentation down to the last details. The chapters on family and society, and the one on 'Weltanschauung,' which occupies nearly 200 pages and contains detailed information

concerning the secret societies, are distinguished by the wealth of material dealt with. Many questions of interest are raised, only some of which are answered. The book is a typical product of a German scholar's diligence, and claims notice in these pages as the work of a former missionary who wrote in the service of a missionary society.

HAMBURG M. SCHLUNK

FOLK-LORE IN NORTHERN RHODESIA

SPECIMENS OF BANTU FOLKLORE FROM NORTHERN RHODESIA. Texts (collected with the help of the Phonograph) and English Translations. By J. TORREND, S.J. London: Kegan Paul, Trench, Trubner & Co. Ltd. New York: E. P. Dutton & Co. 10s. 6d. net. 1921.

FATHER TORREND has earned the gratitude of all folk-lore students. I think I am right in saying that this is the first publication in which the phonograph has been utilized to any considerable extent for the recording of connected texts; though experiments of this kind have been made for the last twenty years, and some of the results have appeared in print. (We may expect, shortly, some very valuable studies of intonation in the Kongo language, made by Dr Laman with the aid of the phonograph.) Any one who has tried to use this instrument will appreciate the patience, assiduity and tact needed for getting inexperienced people to speak clearly and connectedly into the receiver. The narrators in this case seem thoroughly to have entered into the spirit of the thing: they occasionally vary the usual concluding formula (e.g. 'The little story ends here,' 'That is where the story dies,' etc.) by saying 'Now, little iron' ('iron' is often used to express anything whatever made of metal), 'my story stops. Little iron, that's all,' or 'This little story too leaves the phonograph alone.'

Eighteen of the tales have been gathered from the Bene-Mukuni (a tribe living to the north of the Kafue river and seemingly identical with the Balenje), and nine from the Batonga (Batoka), who are found between the Kafue and the Zambezi. (These must not be confused with the Atonga west of Lake Nyasa, the Batonga of Inhambane, or the Thonga of M. Junod, between St Lucia Bay and the Sabi.)

These tales contain features of the greatest interest from a comparative point of view, which cannot be discussed in detail

here. There is, for instance, an interesting variant of the widely distributed story in which the animals co-operate in digging a well, and the Hare, though refusing to take his share of the work, gets some of the water all the same. But it is combined with another almost equally well-known theme: that of the Hare (or boy, or girl, or other being) who makes a series of exchanges, always obtaining something of greater value, till he ends up as a great chief—sometimes followed by the reverse process, in which he ultimately loses everything. Moreover, in this version, the Hare, when caught at last, is summarily killed—'they fired a cannon at him, boom! and he died'—instead of escaping, as usually related, to perpetrate further tricks.

I cannot but think that Father Torrend's allegorical interpretation of these stories (see notes, pp. 48, 64, 111, 185) misses the real meaning and value of these tales. Another point on which it is impossible to agree with him is the system of orthography he has adopted. One is quite alive to the typographical difficulties involved in diacritic marks, but surely his device of 'mutilated letters'—so liable to be confused with the results of imperfectly-inked type—can scarcely be called a satisfactory solution.

A. Werner

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JOHN SMITH MOFFAT

John Smith Moffat, C.M.G. A Memoir by his son, Robert U. Moffat, C.M.G. London: John Murray. 21s. net. 1921.

John Smith Moffat suffered from famous kinsmen, for he was the son of Robert Moffat, the great pioneer African missionary, and the brother-in-law of David Livingstone; though he ignored it, he could not really escape from their overshadowing. He was born in 1835 at Kuruman in Bechuanaland at the time when his parents had at last won through the first struggle with heathendom to a period of peace and spiritual prosperity. His life offered possibilities of romance, but he filled it with quiet unrewarded service. He cared nothing for triumphs or praise, and he enjoyed little enough of either; he was satisfied with the consciousness of good work faithfully done with his best strength. When he was four years old his parents, with their family of ten, made their first journey home since

their plunge into the unknown eighteen years before—a five months' journey by oxwagon and sailing-ship was not one to be lightly undertaken. He was too delicate to be left at school in England, however, and most of his early lessons were learned from his mother. After two years in a school in Cape Town he went to England and did not come back till he had completed his theological course and married Emily Unwin. In 1858 the young couple set off from Cape Town to open a new mission at Inyati, the headquarters of the Matabele, but it took a whole year of tedious delays and slow oxwagon travel for the bride to reach her home. It was a disheartening and unpromising field. After six years, when Mrs. Moffat's health gave way, they removed to the station of the London Missionary Society at Kuruman, where they continued till 1877. Difficulties arose with his colleagues on questions of mission policy and after ineffectual efforts to adjust matters Moffat tendered his resignation. For the next sixteen years he held various posts under both the colonial and imperial governments and was closely involved in all the stirring events of those years—the establishment of the South African Republic in the Transvaal, the exploits of Dr Jameson and Cecil Rhodes and the founding of the Chartered Company. For five years he was a British representative in Matabeleland and was in close touch with Lobengula during the last few chequered years of 'Agreements and Concessions' with which the wily old chief was weaving the web of his final doom. Moffat was too uncompromising and straightforward in his devotion to the cause of the natives to be popular, and he was pensioned in 1896. The remaining twenty-two years of his life he filled with a certain amount of political work and intermittent preaching.

The book is interesting chiefly for the light it throws on South African politics and the actions and reactions that led up to the Boer war. The missionary side is not so fully developed. Regarded as a biography the book is not so satisfactory. We are told facts about Moffat, but the man himself eludes us. He seems to have been intensely reserved, and though part of the book is by his own hand, he succeeds in withholding himself, both in scraps of definite biography and in letters. Too much space is taken up all through by loyal defence on the part of his son, the author, against accusations and imputations of which the reader knows nothing and the content of which he only gathers as he reads. A touch of romance would have made this a thrilling life, but Moffat's temperament was com-

pounded of solid and practical qualities. We are told that he tilted at windmills, but he was Sancho Panza rather than Don Quixote, and that makes all the difference.

B. D. Gibson

London

A CHRISTIAN POETESS OF BENGAL

The Life and Letters of Toru Dutt. By Harihar Das, with a Foreword by the Right Hon. H. A. L. Fisher, M.P. London: Oxford University Press. 26s. 1921.

'How I wish I had known her!' That is the exclamation with which most of the readers of *The Life and Letters of Toru Dutt* will put down the book which Mr Harihar Das has made for us of this poet child of the Ganges Valley. For charming as are her writings, it is her personality which attracts us—a personality burning through the outworn garment of the flesh, or through the delicate tracery of the written word—a flame potent to reach and purify. 'In the long history of the contact and interfusion of East and West, I doubt whether there is a figure more encouraging or significant,' says Mr Fisher in his Foreword. And truly it is that aspect of Toru Dutt which, could she choose, she would herself have linger with us—the link of love and inter-service between two continents.

Toru, the youngest child of Govin Chunder and Khetramoni Dutt, was born on March 4, 1856, into a family already remarkable for courage, intelligence and literary culture. Toru's uncle, Kishen Chunder Dutt, had a vision of spiritual freedom upon his death-bed, and desired baptism. Failing the arrival in time of a priest of the Church of England, his younger brother Girish, himself still a Hindu, read the service and baptized his brother 'in the name of the Father, and of the Son, and of the Holy Ghost,'—of the Christians' God. Very soon after Kishen's death the entire family embraced Christianity. It was a wonderful family, including women who, in an age when most women in Bengal were uneducated and lived in seclusion, were taught by their husbands not only English, but French and German. Khetramoni Dutt, Toru's mother, was a clever translator into Bengali of English prose. Her father was a poet and a proficient linguist. Abju, a boy, Aru and Toru made the tale of this little circle. They lived between Manicktolla Street in Calcutta and at the Garden House, Baugmaree, of which *The Life and Letters* gives many an

intimate picture. The father directed his children's studies with the ardour of a sole occupation ; and they had a tutor, a Christian, Babu S. C. Bonnerjee, uncle of Mr W. C. Bonnerjee of Indian Congress fame. Toru writes of this tutor with much affection. With him they read Milton's *Paradise Lost* before Toru was thirteen—read and gloried in it ! And he seems indeed to have lighted the right inspiration for further development in both the sisters. Abju, alas ! died when he was fourteen. It was this incident which led to a visit to Europe (1869) in search of the best possible medical advice for the two precious children left to Govin and Khetramoni Dutt.

Toru first went to school at Nice ; from Nice the family went to Paris ; in the spring of 1870 to London, and then in 1871 to Cambridge. The women's movement was being born at that time, and Toru attended some of the lectures organized for women students. Of this European interlude we hear through the letters alone—reminiscences in correspondence with her English friend Miss Martin —or through the friendships in France which her gifts and her devotion to France brought to Toru. One of the most touching ties was with Mlle Bader, whom she never saw.

It was on their return to India that she and Aru first began to write. Toru tells of her flowers and her pets, of her horses, of a baby nephew whom she loved, of family visits, and of her struggles to learn Sanskrit—she and her father together. That was a beautiful bond —the tie between father and daughter, rare in India. It makes one of the loveliest pictures in the book ; and when Aru died, three years after the return to Bengal, Toru was thrown the more completely upon this comradeship.

Grave and gay and gentle was Toru—a child rejoicing in simple things, playing as it were, alternately, with her guinea-pigs and the classics ; critic and songster, joyous pilgrim of pain. . . . In spite of the flattery she received in two continents, never craving excitement or social success ; in spite of her genius for friendship, never betraying one slightest hint of jealousy or selfishness ; in spite of her learning and the classical and severe occupations of her days, never a prig ; gifted, indeed, with a delicious sense of humour which (very un-Bengali this) even helped her to enjoy a joke against herself ; in spite of wide critical reading, never wavering in her simple childlike faith in God, the Father and His Son Jesus Christ—glorying in her Christianity and confessing it before men.

Of her writings, reviews and appreciations will be found in the

book itself. Her delicate prose as well as her poems should be read, and after (it is recommended) one has absorbed what the *Life* has to give of her personality.

For last as first it is *this* which must appeal to us, thrilling her great achievements with the sense as of one still present with us, still urging upon the rush of life in modern Calcutta, upon modern Indian animosities and resentments, the beauty of quiet days spent in library or garden, of faithful friendships and of the understanding heart of love.

Said one of her own beloved Sanskritists: 'As the sun sets but never dies; even so shall the sun of my life set. But I shall not die.' Is that not true also of Toru Dutt, Christian poetess of Bengal?

C. Sorabji

Calcutta

AN AMERICAN ON JAPAN

What shall I think of Japan? By George Gleason. With Map and Appendices. New York: Macmillan. $25. 1921.

This book is the honest effort of a Christian gentleman to promote a fairer understanding of Japan by Americans. The author has spent nineteen years as a secretary of the Young Men's Christian Association in Japan and has, as many of us know, lived them to the full in a remarkably effective ministry. In doing so he has come to know Japan unusually well and in the twelve short chapters of this little volume he has attempted out of the wealth of his own experience to discuss some of the outstanding features of Japanese policies and problems. He has purposely confined himself to those phases of Japan's history and programme which have been the source of the most frequent accusations in America against Japan, and so has dealt chiefly with her foreign relations of the past fifteen or twenty years. He has also purposely, and with wisdom, attempted as far as possible to base what he has to say upon his own observation. In doing so, he has endeavoured to be absolutely fair, frankly admitting and condemning faults and injustices where these exist, and at the same time pointing out the baselessness of certain rumours and the lack of fairness in singling out Japan for attack for sins which are also to be found in the Occident. He has tried, in other words, not to excuse but fairly to appraise the country of his adoption.

The result is a book, which, while not great, is very valuable and informing. One feels after reading the volume as though one had spent a long, quiet evening with the author, talking over the chief features of Japan's foreign relations and some of her domestic ones, and having frank, honest answers to one's questions from one who knows whereof he speaks, who has not allowed his appreciation of what is good to dim his insight into what is wrong, and who thoroughly believes that the Christian contribution to the new Japan is essential to her highest welfare. Mr Gleason takes up first the Siberian expedition, showing the baselessness of many of the anti-Japanese rumours which grew up around that much misunderstood incident of the Great War, and also pointing out Japan's mistakes. He then, in a chapter which is the least satisfactory of the book, briefly recounts Japan's foreign diplomacy to 1914. He believes that up to that point Japan's record ranks with the best of the West. In Japan's policies since 1914, his next topic, he sees five serious blunders: her vacillation between promises to return to China the former German holdings in Shantung and the desire to retain her hold on the mainland, the Twenty-One demands of 1915, the Siberian expedition, her demand at Paris for the German 'rights' in Shantung, and her use of force in Korea. These blunders he explains in part by the presence in Japan of two governments, one by the military expressing itself through the General Staff, and the other emanating from the Foreign Office. He believes, however, that there is a growing democracy in Japan which is intolerant of militarism and old-fashioned imperialism, and gives his reasons. He then takes up in turn Japan in Manchuria, in Korea, and in China, Japanese relations with America, and the future of Japan, and he concludes with what is in some respects his most interesting and valuable chapter, a series of sketches of a number of outstanding Japanese Christians.

The book has its weaknesses. It shows a certain lack of literary finish, a fault which may be due to insufficient leisure for writing. The reader looks in vain for a far-seeing appraisal of the economic situation which is so largely the clue to Japan's problems, both domestic and foreign. Mr Gleason mentions the economic factor and undoubtedly recognizes its importance, but, perhaps because it has so frequently been discussed, he says little of it. There are a few misstatements of fact. Russia did not, for example, get in 1898 all that Japan had handed back to China two years before (p. 55), nor is it quite fair to say that Russia took Saghalin from

Japan (p. 61). The author in his account of the annexation of Korea, too, seems somewhat overlenient with Japan.

None of these criticisms, however, should obscure the fact that the book is an honest attempt to promote in America a saner and more generous sentiment toward Japan. It deserves a wide reading, and could we have more books like it a Christian solution of Far Eastern problems would be appreciably nearer.

K. S. Latourette

Yale University, U.S.A.

A PRESENT-DAY STUDY OF ISLAM

The New World of Islam. By Theodore Lothrop Stoddard. New York: Scribner. $3. 1921.

The writer of the book begins by designating the rise of Islam as 'the most amazing event in human history.' It is from this standpoint that he describes the new world of Moslem thought and politics; of social change and unrest. It is the standpoint of one who nowhere seems to recognize a more amazing event than the rise of Islam, namely the advent of our Lord and His place in human history. Like his earlier volume, therefore, *The Rising Tide of Color against White Supremacy*, this study of a great world theme is marred by the angle of vision, which shuts out from its horizon all the spiritual forces of Christianity. These, however, have helped to produce the social changes, the national consciousness and the spirit of freedom which are here so admirably sketched.

The nine chapters deal with the Mohammedan revival of the nineteenth century, together with the growth of Pan-Islamism in its twofold form of nationalism and Puritan reaction under the Wahhabis at the beginning of the last century and now by the *Akhwan* or Arabian 'Brethren' at the beginning of the twentieth. An account is given of the political changes, due to the breaking up of the Turkish Empire and the widespread economic changes and social unrest, ascribed by the writer wholly to the impact of western civilization. Mr Stoddard's interpretation of this new race consciousness and revolt against the West is scholarly in substance and brilliant in style. The book contains a vast amount of material illustrating the strength and the breadth of this rising tide of unrest from China to Morocco, from Egypt to Afghanistan.

The reader is constantly made aware of the solidarity of Islam,

but the outlook is nearly always pessimistic. Although Mohammedanism is theoretically opposed to communism, the book shows Moslem communities being swept into the arms of Bolshevism by the brutal methods of so-called Christian occupation and rule. This view, however, is one-sided. For example, it tells of Moslem troops brought to Europe where 'they killed white men, raped white women, tasted white luxuries, learned white weaknesses, and went home to tell their people the whole story.' Had the author read Kipling's *The Eyes of Asia*, this sentence, which is only a half-truth, might have been completed by the statement 'that they saw white men lay down their lives with the utmost heroism for great principles; they experienced the loving ministry of white women as nurses in hospitals under the Red Cross; they tasted the joy of a common friendship with men from every part of the globe; and they learned, although incidentally, something of the real strength of the Anglo-Saxon home and heart.' We might quote other one-sided passages.

In short, the book is as cynical as it is able, but leaves out the only factor that can produce a new world of Islam, namely the living forces of the Gospel of Jesus Christ. No student of the Near East can, however, neglect this volume. It is in every sense an important contribution to the study of present-day Islam from a purely secular standpoint.

S. M. Zwemer

New York

THE QUEST OF NATIONS

The Quest of Nations: A Study in National and International Ideals. By T. R. W. Lunt. London: United Council for Missionary Education. 3s. 6d. net. 1921.

It has happily become a platitude to claim that a man or a society of men must be judged by ideals and not by performance. ''Tis not what man does that exalts him, But what man would do.' And therein lies the bedrock foundation of our faith and hope. How otherwise can we ever reconcile our profound belief in the Incarnation with the state of the world to-day?

Mr Lunt's object in this book is to trace the growth through the past century of the grand ideal that finds its climax in the aims of the League of Nations. And this he does by an able and attractive portraiture of some half-dozen scenes. He begins with the Congress of Vienna, which aimed high, yet missed the mark. Perhaps he

scarcely gives it sufficient credit for producing at any rate comparative equilibrium in Europe for four-and-thirty years. He is more concerned to point out the reasons for its failure. 'The people had asked of it a permanent alliance of Europe. It had constituted itself a mutual insurance society for kings.' Nevertheless 'the heritage it has left us is the inspiration of its original high idealism and the warnings we may learn from its failure to achieve.'

So he traces the aspirations of Mazzini, of Lincoln and, more boldly, of the British policy in India as represented by the greatest servants of the Empire. Then, at the close of a chapter on the Boer War: 'Lord Kitchener rose and held out his hand to Louis Botha. "We are good friends now," he said. That was an honest handshake and one that made much history.'

In all these cases the attainment was only partial, lamentably partial. And now, three years after the end of the most terrible crisis of all, we are wondering if any success at all has been gained. We fondly believed that at last we could hear the triumphant cry from heaven, 'Behold, I make all things new.' It is not that text, but 'Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood,' that Mr Lunt places on his opening page. Is there still a Solomon who shall arise in our day, or even in the days of our children?

The answer is found—and that is the main point of our book—in the League of Nations. It, too, may fail, but not altogether. It expresses more clearly than ever before the ideal before the world. And the very articulation must involve a step towards realization. Yet the League of Nations in itself is but a noble machinery. Is it inspired by the life that can make it effective? We find this quotation from Lord Robert Cecil: 'If we rely on the provisions of the Covenant to preserve peace, we shall be living in a fool's paradise. In the application of the principles of Christianity to international relations lies the only solution of the problem. It is not the Covenant of the League of Nations which can save humanity and civilization, but the spirit which underlies the Covenant.'

The 'hope' of St Paul is distinguished from the arbitrary expectation of common life in that it is based upon the solid foundation of belief that the divine life in man is unquenchable, that, in fact, the Incarnation is a progressive reality. And therefore to be a Christian is to be an optimist.

UPPINGHAM R. F. McNEILE

FOR CANDIDATES AND OUTGOING MISSIONARIES

AN INTRODUCTION TO MISSIONARY SERVICE. Edited by G. A. GOLLOCK and E. G. K. HEWAT, M.A., with appendices by R. R. MARETT, D.Sc., J. N. FARQUHAR, D.Litt., KENNETH J. SAUNDERS, P. J. MACLAGAN, D.Phil., D. B. MACDONALD, D.D., A. E. GARVIE, D.D., W. SUTTON PAGE, B.D., H. BALME, F.R.C.S., D.P.H. (Lond.), T. GEAR WILLETT, F. A. COCKIN. London: Oxford University Press. 3s. 6d. 1921.

IT would be quite natural, because of Miss Gollock's deep and practical concern for the adequate preparation of candidates for Christian work in foreign lands, to expect to find this compact volume a book of training and tactics. One lays it down with the strong impression rather, that one has been reading a capital monograph on the art of war. Missionary folk will be still tolerant, it is hoped, of martial figures though these idealists of the spirit are watching with joy the slow but sure retreat of Mars. Possibly the science of war would be the better term, for the authors of this Introduction in nine chapters and the contributors of most of the appendices deal with the principles upon which the theory of missions is posited and the facts by which their practical program is determined. Upon these conclusions is founded the concrete advice to those preparing for missionary service—advice exact, intelligible and convincing. Through it all radiates the spiritual motive which is not, as is the case of so much good and informing literature in our day, gently and, at times, apologetically tolerated, but is strongly asserted as the very soul of the book. No one can miss the central reality of the discussions, the essential and immortal fact which dominates every page. This note appears in the chapter on 'The Content and Range of the Message'—full, resonant, penetrating as the sound of a temple bell.

> Set at the heart of this all-embracing spiritual order breaking in upon the life of man is a Person—Jesus, the Son of Man, the Word whereby God the Father is revealed. The historic record of His coming, His life, His death and His rising again is the basis on which rests personal knowledge of Him. The Divine Spirit reveals Him as a living Saviour through whose Cross men everywhere find deliverance from sin and enter into fellowship with God. Christianity embodies truths, as do other creeds in differing measure. But in it alone is offered to man, as a Friend who can be known and followed, Him who is Truth and Life. It was the good pleasure of the Father to sum up in Him all things: in Him dwells bodily the fullness of God: by Him all things consist.

The closing chapter, entitled 'Through the Eternal Spirit,' strikingly states again, in terms quoted partly from a paper by Mr J. H. Oldham, the commanding central truth. The admirable discussion of the message as related to the Social Order closes with words which show this basic truth at work in the realm of practical affairs:

> But while the new recruit watches and waits before laying plans as to methods and machinery, from the outset this missionary service should be based on the conviction that the Gospel lies at the heart of the social order and that Christian witness covers the whole of human life.

The discussion in Chapters III–IX is so logically direct, so thorough in statement and so complete in material that they might almost without change be extracted from the book and be used as a brochure upon the interpretation of missions from the viewpoint of the mission field. It deals first with that vital and immediate subject, the 'Church of the Land,' that is, the claim of the Church as already organized in the realm which we rather loosely describe as mission lands to the sympathy, the co-operation, and the friendship of the missionary and, where practicable, to his actual identification with itself. It is a broad question, working rapidly to solution in some fields, sure of growing consideration in all missionary circles. At least all, at whatever stage of opinion, will endorse this closing word:

> The genius of Asia and Africa for friendship is at its highest in the Christian Church. It is along this line of approach that the missionary can best begin his service and can gain entrance to the riches of his new heritage in the church of the land.

Following this and the chapter upon 'The Content and Range of the Message,' to which allusion has already been made, is the consideration of the Presentation of the Message, through evangelism, education, medicine (including all that pertains to physical welfare) and social service. It is an inevitable analysis, common to all discussions of the missionary enterprise. The merit of the treatment here is, on the one hand, the clear exposition of the relation of each phase of this message to the actual, present condition of the peoples to whom the messenger goes, and, on the other, its bearing upon his own preparation as its bearer and exponent. In these practical ranges of the subject wherein matters of mission administration

are treated and the actual equipment and discipline of the new recruits, the touch of the authors is sure, and in both style and content the high levels of the discussion of the larger themes are maintained.

The inclusion in this Introduction of the important papers assembled in the Appendices adds, without question, to the strength and usefulness of the book. Writers, who are masters of their subjects, present brief discussions on Religions of the Lower Culture, Hinduism, How to Study Buddhism, The Religions of China, Islam, and similar topics. These papers carry with them most valuable bibliographical references. The central place of prayer in the whole missionary movement is emphasized by a final message of Suggestions for Intercession.

It is impossible in a brief statement to review adequately a book so deep and rich in content, so wide in range. At the most, one can do little more than register a high appraisal of its value and urge a personal acquaintance with its contents. For candidates for missionary service it would seem to be one of the essential books.

FRANK MASON NORTH

NEW YORK

SHORTER NOTICES

Ahmednagar und Golconda. Ein Beitrag zur Erörterung der Missionsprobleme des Weltkrieges, von A. Oepke. (Leipzig: Dörffling & Franke. M. 6.50. 1918.) This book appeared in 1918 and was not then reviewed because its subject was necessarily somewhat controversial. It should however be noticed now, because it contains in its text and appendices much useful information as to the steps by which the Indian Government advanced from a period of initial tolerance in the first months of war to the internment of the German missionaries in Ahmednagar and their deportation in the s.s. *Golconda.* Pastor Oepke is quite right in believing that this whole episode of the war is of profound importance for the history of Christian missions and for the future relations of missions and governments. Considering that the book was written in 1918, it is wonderfully fair. Indeed the author's quotation of evidence is so balanced that he provides a mass of new and interesting material showing how the British Government and British missionaries in many instances did all possible to soften the

pain of war restrictions. The central thesis, the tragedy of the exclusion of German missions from India, is stated in a way that few Christians will attempt, or indeed wish, to resist.

On the other hand, there is scarcely sufficient allowance for the extremely difficult position of the Indian Government, and for the probability that Government would be compelled to continue war restrictions for some time after peace was signed. It would have been better too if the author had taken warning (as on p. 106 he says he came near to doing) from the failure of 'the dilletante efforts of English and French scribblers to read the soul of the German people.' The pages following the passage quoted are based on ignorance of the true balance of British religious movements, and the cleverness with which the author treats certain real temptations of British Christians as if they supplied a complete picture of British religion, only leads him into more complacent mistake. But these blemishes should not stand in the way of a book whose positive position is endorsed by the resolutions of the recent International Missionary Council at Lake Mohonk. The author is not far wrong in attributing the origin of the exclusions in large measure to 'war psychology' (though he seems only able to identify the germ on the British side), and the great lesson of the whole painful story is that continued war conditions corrupt and nullify the best intentions of a Government. For the sake of our Master's work we must put an end to the causes leading to war.

FRANK LENWOOD

Die christliche Mission in den Volkerrechtlichen Verträgen der Neuzeit. Sonderabdruck aus der Festgabe für D.Dr A. von Harnack zum ziebzigsten Geburtstag. Von Carl Mirbt. (Tübingen: J. C. B. Mohr (Paul Siebach). 1921.). Professor Mirbt has done a service by bringing together in this paper the treaty provisions which bear on the work of Christian missions. The first part of his paper summarizes the relevant material in eighty-five separate treaties made from the end of the eighteenth century onwards by the Christian powers with non-Christian states. The provisions in the treaties fall into three groups—provisions to put an end to immoral practices and ensure humane treatment, provisions to safeguard religious liberty (the largest group) and provisions explicitly favouring Christian missions. Treaties between Western Powers containing clauses with reference to missionary work in their respective colonial territory are not

included in Professor Mirbt's review. The second part of the paper deals with the international agreement regarding missions in Central Africa reached at Berlin in 1885, and gives in some detail from the official proceedings of the Conference the steps which led up to the well-known article in the Berlin Act. The third part, which discusses the Treaty of Versailles, touches on matters regarding which there is bound to be wide difference of opinion. Acceptance of Professor Mirbt's pessimistic conclusion that the Treaty of Versailles is a complete reversal of the steady progress in the direction of religious and missionary freedom which was made up to 1914, depends on whether we regard Article 438 as expressing a permanent policy or as a war measure which was unavoidable unless the Allied Powers were prepared either to alter the whole structure of the treaty or to permit the immediate return of German missionaries to their old fields. Professor Mirbt takes no note of the fact that in the Convention revising the Berlin Act signed by the Powers at St Germain-en-Laye in September 1919, the important article in that Act relating to missionary freedom is reproduced substantially unchanged, and that similar provisions have been incorporated with greater or less fullness in all the draft mandates, so that the results achieved prior to 1914 have been carried forward into some of the important documents of the post-war period. The proceedings of the International Missionary Council at its recent meeting in America show that missionary opinion in all countries is at one with Professor Mirbt in regard to the principles involved and the importance of removing present restrictions at the earliest possible date.

J. H. Oldham

Vier Deutsche Missionstheologen des 18. *Jahrhunderts.* Sonderabdruck aus der Festgabe für D.Dr A. von Harnack zum ziebzigsten Geburtstag. Von D. Julius Richter. (Tübingen: J. C. B. Mohr. 1921.) Dr Richter, Professor of the Science of Missions at the University of Berlin, in his contribution to the *Festgabe*, 'Vier deutsche Missionstheologen des 18. Jahrhunderts,' points out the strikingly small place given to the missionary idea in German theology of the eighteenth century. All the more remarkable is it that a few of the more prominent theologians, such as D. Konrad Mel of Hersfeld, J. A. Fabricius (a Hamburg scholar), and the Chancellor of the University of Tübingen, J. F. Reuss, discuss the missionary idea. Dr Richter presents a brief analysis of their writings, quoting characteristic

passages. It is to be regretted that he does not notice the detailed study of K. Mel's writings on missions contained in my book entitled *G. W. von Leibnitz und die China Mission* (pp. 174 ff and 224 ff) in which I have tried to show clearly what vivid interest that broad-minded man took in the various missionary problems and in earlier missionary publications dealing with them, including those of Roman Catholic and of Dutch Reformed authors. The last part of Dr Richter's sketch is devoted to Joh. Balthasar Lüderwaldt, a Brunswick clergyman, whose very name unfortunately, and most undeservedly, is unknown even among serious students of missions of the present day. Richter sees in him the only real missionary theologian of the eighteenth century and the first to attempt a comprehensive and systematic exposition of the missionary idea on the basis of far-reaching historical research. His book of over 1100 pages was published in 1754 under the title: *Ausführliche Untersuchung von der Berufung und Seligkeit der Heiden.*

R. F. Merkel

NOTES ON CONTRIBUTORS

The Rev. A. L. Warnshuis, for twenty years a missionary under the Reformed Church of America in China, during which time he was for five years a secretary of the China Continuation Committee, is now Joint Secretary with Mr J. H. Oldham of the International Missionary Council.

The Rev. Frank Lenwood, one of the Foreign Secretaries of the London Missionary Society, was a member of the British delegation to the meeting of the International Missionary Council at Lake Mohonk, October 1 to 6.

The Rev. Henry Sloane Coffin, D.D., is minister of the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City.

The Rev. Edwin W. Smith, for seventeen years a member of the Primitive Methodist Mission in Northern Rhodesia and joint author of the *Ila-Speaking People of Northern Rhodesia*, is now a representative of the British and Foreign Bible Society in Italy.

The Right Rev. Herbert Pakenham-Walsh, D.D., Bishop in Assam, formerly Principal of the S.P.G. College, Trichinopoli, went to India under the Dublin University Mission in 1896, and was consecrated bishop in 1915.

The writers of book reviews are: The Rev. Nicol Macnicol, D.Litt., of the United Free Church Mission at Poona; Dr Julius Richter, Professor of Missions in the University of Berlin; Mr F. H.

Brown, C.I.E., London Correspondent to *The Times of India*; the Rev. A. W. Wilkie, B.D., Secretary of the Scottish Mission in the Gold Coast Colony and member of the recent Educational Commission to Africa; Pastor Martin Schlunk, Secretary of the Deutsche Evangelische Missionsausschuss; Miss Alice Werner, Reader in Swahili and other Bantu languages at the School of Oriental Studies, London; Miss Cornelia Sorabji, B.C.L., Oxford University, legal adviser to the Court of Wards in Bengal, Behar and Orissa; Professor K. S. Latourette, Ph.D., Professor of the Theory and Practice of Missions at Yale University, U.S.A.; Dr S. M. Zwemer, D.D., editor of *The Moslem World*; the Rev. R. F. McNeile, formerly a missionary in Egypt, now a housemaster at Uppingham; the Rev. Frank Mason North, D.D., Secretary of the Board of Foreign Missions of the Methodist Episcopal Church of North America; the Rev. Frank Lenwood, of the London Missionary Society; and Pastor R. F. Merkel, minister at Gustenfelden, near Nürnberg.

Ten Years' Selected International Missionary Bibliography 1912 to 1922

Based on the quarterly Bibliographies
issued in the first ten volumes of
THE INTERNATIONAL REVIEW OF MISSIONS

The Bibliography is presented as a
Supplement to the First Number of
the Eleventh Volume

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A large number of Publishing Houses have responded most readily to frequent requests for help in verifying details.

It may be permitted also to acknowledge the indebtedness of the editorial staff to the printers, Messrs Morrison & Gibb Ltd., for unfailing attention and accurate work.

TEN YEARS' SELECTED INTERNATIONAL MISSIONARY BIBLIOGRAPHY

Purpose

At a time when the man of action imperatively needs to relate himself to the work of the thinker and the research of the scholar and to frame his opinions and his policy in the light of the experience of his fellow-workers, the value of wide and well-directed reading is commonly recognized. Yet the pressure of modern life makes it essential that if books are to be made use of the labour of finding them must be minimized.

For the past ten years *The International Review of Missions* has sought, quarter by quarter, to provide through its International Missionary Bibliography a means of access to the rich resources of the modern missionary literature being produced in many lands. But as the number of quarterly bibliographies grew, the process of searching through them became toilsome and ease of reference was lost. The time was ripe for a sifting and reclassification of the accumulated material, in order to make a unified presentation of it in an accessible form. This purpose it is hoped the Ten Years' Selected International Missionary Bibliography may in some measure fulfil. In order to increase its usefulness, an Index of the names of authors whose books are included is given on pp. 189–92. Further, a note is added under the entries of books which have been reviewed during the past ten years, showing the date and page of such notice and the name of the reviewer. The Bibliography is designed to be not only a record of past publications but a solid foundation on which the use of the quarterly bibliographies in forthcoming numbers of *The International Review of Missions* may be based.

Scope

The Bibliography is concerned primarily with missionary literature, but books on other subjects closely related to missions are included when they are of exceptional value. Books issued before 1910 fall outside the scope of this Bibliography, but as many of them are essential to the study of any subject general missionary bibliographies (see Nos. *107*, *108*) should be consulted. Books on such subjects as anthropology, ethnology,

economics and sociology have specialized catalogues or bibliographies of their own. So have books on theology, Biblical study, the theory of education and psychology. Works in the vernaculars of Africa and the East are not dealt with in the Bibliography.

Selection of Material

The Bibliography, as has already been indicated, is based on the quarterly bibliographies which have already appeared in this Review. A re-examination of sources has, however, led to the inclusion of some volumes hitherto unnoted. The total number of entries has been reduced from 6654 in the quarterly bibliographies to a little under 1000 in this. The reduction has been effected by the omission of entries of articles from periodicals, and by a careful selection of books which, in the judgment of the central editor and the local correspondents, seemed to have the largest measure of permanent usefulness. It must be expressly stated that the Bibliography is not a list of 'best books.' It is an attempt to select the material most useful to students. Some subjects offer a choice of a hundred volumes, others a dozen only; there are cases in which a single mediocre book, being the only one available, finds a place.

Further Sources

In a note at the close of some of the sections and sub-sections, sources where students may find further information are indicated. A list of missionary periodicals containing material of varying degrees of scientific value is given on page 188. Full use should be made of the Ten Years' Index of *The International Review of Missions*, in which the arrangement of the articles follows the classification of the Bibliography. On many subjects, particularly those which are weakest in the Bibliography because books are lacking, such as the section on the Church in the Mission Field, the back numbers of the Review are indispensable to students.

Abbreviations

The abbreviations used, in addition to those already familiar for publishing houses and missionary societies, are as follows: IRM = *The International Review of Missions*; Index = the Ten Years' Index to *The International Review of Missions* (20 pages), published in IRM, 1921 (Oct.); [o.p.] = out of print. The [o.p.] books can frequently be consulted in general or missionary libraries.

Prices of Books

The prices of books have as far as possible been revised from the latest catalogues. But as changes are frequent accuracy cannot be guaranteed, and in every case purchasers should make fresh inquiry.

MAIN HEADINGS OF THE BIBLIOGRAPHY

History
Missionary Biography
The Home Base
The Mission Fields
Works of Reference
Theory and Principles of Missions
The Training and Qualifications of Missionaries
Missionary Methods
The Church in the Mission Field
Comity, Co-operation and Unity
Christianity and the Non-Christian Religions
Social and Political Relations of Missions
New Missionary Magazines

HISTORY

General

Abriss einer Geschichte der Protestantischen Missionen. D. Gustav Warneck. Unter Mitarbeit von D. Jul. Richter, D. Kurze, P. Raeder, W. Schlatter und F. Würz. Herausgegeben von D. Joh. Warneck. 10 neubearbeitete und vermehrte Auflage. 624 S. Berlin: Martin Warneck. Brosch. M. 7, geb. M. 8. 1913. *1.*
Reviewed IRM, '14 (ii), 396–8 (J. H. Oldham).

History of Christian Missions. Charles Henry Robinson, D.D. International Theological Library. xiv+533 pp. Edinburgh: T. & T. Clark. 12s. New York: Scribner. $2.50. 1915. *2.*
Reviewed IRM, '15 (iv), 668–71 (W. Douglas Mackenzie).

A Short History of Christian Missions from Abraham and Paul to Carey, Livingstone and Duff. George Smith, LL.D. Eighth edition. Illus. 252 pp. Edinburgh: T. & T. Clark. 3s. 6d. 1913. *3.*

Missions, Their Rise and Development. Louise Creighton. Home University Library. 256 pp. London: Williams & Norgate. 2s. 6d. New York: Henry Holt. 60 cents. 1912. *4.*
Reviewed IRM, '13 (iii), 605–8 (R. Maconachie).

The Spread of Christianity in the Modern World. E. C. Moore, D.D. 352 pp. Chicago: University Press. $2. London: Cambridge University Press. 12s. 1919. *5.*
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THE
INTERNATIONAL
REVIEW OF MISSIONS

THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS: A SURVEY

II. IN JAPAN

By GALEN M. FISHER

The Political and Social Background

The Japanese State burst its chrysalis and entered into the world's life half a century ago; but that revolution was the work of a limited number of statesmen and intellectuals. Only within the past four years have great numbers of the people become conscious of their power and striven to assert it. They have begun to claim rights as well as to acknowledge duties. It is a momentous period: it marks the emergence of the common man. Many influences have conduced to this result: universal education, the wide diffusion of Christian ideas of human worth, the propagation of Marxian socialism, the massing of men and women in industry, the parade of luxury by war profiteers heedless of the underpaid toiler, and the explosive effect of war-time ideals and events.

Emergence of the Common People

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The ancient conflicts on the battlefield between feudal chieftains were displaced, with the granting of a parliament, by the contests between rival political parties; but yesterday, before their very eyes, the scene was strangely changed by the surging into the arena of the once submissive 'lower classes,' the hand workers, and the 'white-collared poor'—the low-paid clerks, officials and teachers. This emergence of the common people is one of the outstanding facts of the past ten years in Japan, and with it the Christian movement must reckon.

The proletarian movement has not yet become unified and articulate enough to count steadily in practical politics; but ever since 1919, when the labour movement struck hands with the intellectual liberals and unitedly demanded universal suffrage and industrial justice, it has required no prophet to foresee the day when politicians would court its favour. Even in foreign affairs the people are venturing to question the inspired wisdom and exclusive authority of the Elder Statesmen and the Privy Council. A genuine public opinion has at length begun to develop and to find voice in mass-meetings and popular protests as well as in the press and in chambers of commerce.

Political Policies and Events

During the decade under review a dramatic though suppressed struggle has been taking place between the conservatives and the militarists on the one hand, and the progressive and civilian elements on the other, especially for the control of foreign policy. By muzzling the press the whole nation has been kept in the dark on important foreign policies, so that the real facts have often reached the people first by way of the American or European press. This occurred in the case of the Korean Uprising and of the twenty-one demands on China, and of the untoward events arising from the Japanese occupation of the Siberian littoral.

'Dual government,' as Professor Yoshino has called it, was purposely set up by the conservatives as a bulwark against popular government. There is no reason to question their motives. They are for the most part inspired by un-

selfish patriotism and by a not unfounded dread of ' irresponsible ' party government. The line of battle has been clearly drawn for years past.

The first genuine party cabinet was that headed by the commoner, Mr Hara (1918–21); but although it partially curbed the militarists it did little to conciliate the Chinese people, or to give the urban brain and hand workers fair play as against the conservative country landlords who formed the bulwark of the government party. It appointed civilians for the first time as colonial governors and sent Baron Saito, a liberal-minded retired admiral, to temper the policy in Korea. Recent world events, such as the Washington Conference and the appointment of a progressive business man, Viscount Takahashi, to be premier, strengthen the hope but by no means guarantee that Japan has seen the last of the militaristic cabinets.

Liberalism *versus* Reaction

Meanwhile the tides of events have been working for Japanese liberalism. The defeat of Germany undermined the prestige of militarism. The Imperial Military Academy which, in 1905, had picked its students from among 5000 applicants, in 1919 could muster only 110 for its entering class, though the number sought was 200. In 1918 the Hon. Y. Ozaki, a parliamentary leader, published the volume since translated under the title *The Voice of Japanese Democracy*, a bold argument on behalf of a democratic monarchy for Japan akin to England's. In 1920 and 1921, he waged a platform campaign for disarmament which won extraordinary popular support. The genuineness of that support has been confirmed by the recent action of the Yuaikai, the largest labour union in the Empire, in demanding complete disarmament, although they were quite aware that 80,000 of their comrades in the shipyards might thereby be thrown out of work.

An incessant campaign of education in internationalism and liberal foreign policy has been waged all through the last ten years, not only indirectly by pastors and missionaries but also by a few professors, journalists and members

of parliament, notably Christians such as Professors Yoshino and Oyama. At grave personal risk they have opposed every narrow and militaristic policy. Until very lately, however, their political influence has been negligible, for few of the intellectuals or proletariat have sufficient property to be entitled to vote, which requires the payment of a direct annual tax of $1·50.

With the Armistice the liberal cause was perceptibly advanced. For instance, a year ago a scholarly advocate of Shinto as a potential universal religion, with the Emperor of Japan as its head, rented the public hall in Osaka for a lecture by himself in exposition of his doctrines. A paltry 200 turned out to hear him. A fortnight later, Professors Yoshino and Onodzuka of the Imperial University rented the same hall, and though they charged an admission fee, fully 5000 people crowded every available seat, and applauded their pleas for international goodwill and co-operation.

The reactionaries have never been idle. In 1910 and 1911, following the execution of the alleged conspirators against the life of the Emperor, free speech and ' dangerous thoughts ' such as socialism were severely repressed. Then for a few years the rigour of the censorship was slightly relaxed ; but in 1917, the wave of liberalism created by the entry of America into the war and by President Wilson's addresses, aroused the reactionaries and the police to renewed activity, for they identified ' democracy ' with socialism and confounded socialism with Bolshevism. Several liberals and Christians were imprisoned. These repressive measures, however, have served to enhance the prestige of the victims and their views.

The manifestly liberalizing effects of the Crown Prince's visit to Europe in 1921 have been hailed by progressives as an augury of the waning influence of the conservatives. The Crown Prince upon his return broke all precedent by responding to the greetings of the populace and allowing them to throng into the palace enclosure. His appointment as regent last November was welcomed by all well-wishers of Japan.

The Labour Movement

During the first decade of this century, the socialist and labour movements in Japan were both driven underground by the unrelenting opposition of the authorities, but in August 1912 a Christian graduate of Tokyo Imperial University founded the Yuaikai, the Japanese equivalent for the pioneer English labour organization, the Labourers' Friendly Society. It was at first a mutual insurance and improvement society with no intention to resort to political or direct industrial action. Nevertheless, its local branches became the nuclei for strikes and its officers were called on to mediate in many disputes. The Yuaikai thus paved the way for that outburst of self-assertion and organization on the part of Japanese labourers which began with the rice riots in the summer of 1918. Those riots had no direct connexion with labour grievances, being a violent protest against the intolerable rise in the cost of food. The mobs vented their rage particularly on the new rich and war profiteers, destroying millions of yen worth of property. The privileged classes were for the moment almost panic-struck. The Emperor gave $1,500,000 to start a huge relief fund. These events reacted immediately on the labour movement, by showing that even unarmed crowds of plebeians could wring concessions from their hereditary lords and masters.

The vast expansion of Japanese factories during the war yielded fabulous profits. Wages were in some cases voluntarily raised and little resistance to labour's demands was offered by employers. Then with the signing of the Armistice the bottom dropped out of war-time industries; wages fell and prices soared still further. It is, therefore, not to be wondered at that labour unions sprang up and became increasingly belligerent. The story is partly told in the statistics of strikes: in 1914 there were 50; in 1916, 108; in 1918, 417; and in 1920, 497. Sabotage in the form of 'ca' canny' or 'go slow' was extensively practised, and occasionally it assumed violent forms, as at the Government Steel Works, where sixteen smelters were destroyed. Under

pressure, three hundred of the larger factories adopted the eight hour instead of the ten or twelve hour day. But the economic depression in 1920 produced widespread unemployment and took the wind out of the sails of the labour unions. The resulting idleness and want, however, provided fertile soil for revolutionary ideas. Socialism, communism and even anarchism have found ardent champions. Class consciousness and the spirit of revolt have been intensified.

Fortunately, the labour movement in Japan has been largely influenced by Christian men. The Rev. T. Kagawa, the brains of the Western Labour Federation, is a unique character. After graduating from the Presbyterian College in Tokyo, he studied at Princeton University and then returned to live and work with his wife in the worst slums of Kobe. He has written voluminously on social problems. Wherever he goes, students and labourers alike crowd the largest halls to hear him. It is indeed a wonderful providence that such men are counteracting self-seeking radicals and infusing the spirit of Christ among both labourers and employers.

International and Inter-racial Relations

At the time of the Korean Uprising in 1919, missionaries in Japan and individual Japanese Christians brought pressure to bear upon the Government to remedy the abuses. Societies inspired by Christians have done not a little to allay friction and suspicion between Japan and foreign nations, especially America. The exchange of deputations between America and Japan since the Japanese question in California became acute in 1913 has been of some value. It has been ably supplemented by the educational campaign carried on by the Federal Council of Churches in the United States and by the peace societies in Japan. But despite all these efforts, the tension between America and Japan was undeniably acute up to the very eve of the Washington Conference, and the Christian cause was seriously hindered. No amount of explanation or exhortation could undo the fact of America's great naval expansion or of Japan's interference in China and Siberia.

It is, therefore, with profound relief and gratitude that Christian workers in Japan and all right-minded Japanese behold the results achieved at the Washington Conference.

The Japanese have always been sensitive to the example as well as to the criticism of western peoples. They make a strong case for the claim that the building up of their army and their aggressive policy toward China and Siberia have been instigated by the aggression of European and American capitalism and imperialism, and that if they had not been able to defend themselves and to entrench themselves on the mainland, they would inevitably have been tied long since to the chariot wheels of western nations.

Government Education

State Domination

In Japan the Government brooks no rival in educational affairs. The state system of education is the chief bulwark of national patriotism and unity. The elementary school teachers in particular are pliant tools for promoting conformity to the policies of the nation's leaders and for stamping the thought of each generation with nationalistic ideals. It is, therefore, not to be wondered at that despite the formal separation between education and religion, the conservative leaders make attempts every now and then to utilize the public schools to buttress Shinto. In 1911 the Department of Education enjoined common school teachers to encourage their pupils to pay homage at Shinto shrines. This aroused the opposition of both Buddhists and Christians and was never widely practised, although individual Christian children were discriminated against for non-conformity. More recently professors in Tokyo Imperial University have issued treatises intended to demonstrate the capacity of Shinto to become a scientifically sound, full-fledged religion. On the other hand, in 1912, when the late Premier Hara was Minister of Home Affairs, he and his associate, Mr Tokonami, summoned a conference of representatives of Buddhism, Shinto and Christianity.

This was the first public recognition of the equality of Christianity with the other religions. The addresses at this conference showed how anxious some of the thoughtful leaders were to enlist the aid of religion in stemming the immorality and unbelief which had swept the younger generation away from old moorings.

It is doubtless from somewhat similarly mixed motives that Mr Tokonami, now Minister of Home Affairs, has striven to strengthen and bind together the 30,000 young men's societies, composed for the most part of country youth and ex-soldiers under the leadership of local officials and retired army officers. In 1921, in connexion with the return of the Crown Prince, he summoned to Tokyo fifteen hundred representatives of these societies and proposed the erection of a magnificent young men's society headquarters at a cost of one million dollars.

In 1917, the Department of Education appointed a commission of eminent men to investigate the state of education and morals. Their report in 1919 glorified ancient beliefs and appeared oblivious of the new ambitions and perplexities which are surging among the Japanese people.

In 1899 an educational ordinance which prohibited schools having government recognition from making religious instruction or exercises a part of the curriculum created considerable difficulty for the Christian schools. Gradually, however, the ordinance was practically nullified by supplementary regulations. It was not until April 1, 1919, with the going into effect of the revised Ordinance on Universities that it became possible for Christian and other private institutions to become universities on an equal footing with the imperial universities. Dr Schneder makes the following comment regarding the ordinance:

> It also has in it something of the cultural idea of educating man as man, though it remains to be seen to what extent the idea can be realized in practice. The revised system is slightly more flexible than the old. It is also freer and more democratic. . . . Altogether it marks a breaking up

of the old crusts and the inflow of a larger life and activity, and the various inconveniences of the system will be adjusted in time.

The shortage of higher schools and technical schools of all kinds has long been notorious. Finally, in 1919 the Emperor offered $5,000,000 and the Diet voted $22,000,000 for the establishment of thirty-three such schools—all of them for boys. This zeal for higher education was accompanied by a short-sighted skimping of the appropriations for elementary education by the Hara cabinet, apparently at the behest of the military expansionists, who were particularly clamorous early in 1921.

Shinto and Buddhism

Shinto

The recrudescence of Shinto during the past decade indicates that it may for a time become a more serious obstacle to Christianity even than Buddhism. Numbers of offshoots have appeared which have appealed to the nationalism, superstition and worldly ambition of a multitude of devotees. Most noteworthy among them is Omoto Kyo, founded by an ignorant peasant woman in 1892. It came into prominence, however, only about 1915, when her son-in-law and a well-educated friend began to embellish its doctrines and push its propagation. It emphasizes nationalistic and chauvinist elements together with the practice of mesmerism. At present its star is rapidly falling under the united attack of government authorities and scholarly criticism.

Buddhism

Buddhism has continued to respond noticeably to the influence of Christian thought and activity. Popular Buddhism with its superstition and formalism is losing its hold on youth, but the progressives in several sects are so modernizing doctrines and methods as to make an appeal even to educated men. It has been suggested that this process may issue in a modern Gnosticism. That these changes have been inspired chiefly by Christianity is strikingly evident, especially in the Sunday schools, the

Young Men's Buddhist Associations, and the preaching services. In 1920 a pamphlet regarding Buddhist Sunday schools claimed 6928 Buddhist Sunday schools, but investigation showed that many of them were either nominal or had been abandoned.

In 1916, 56 Buddhist sects and societies formed the Buddhist Association for the Protection of Japan, but it has made no stir. In the propagation of their faith among people of other races, Japanese Buddhists have done practically nothing, but they have been aggressive in holding to their faith the Japanese emigrants to Hawaii and the Pacific Coast. Unfortunately, their influence generally has been a hindrance to Americanization.

In the realm of social work Buddhists have long been fairly active, chiefly in the form of relief rather than of prevention or transformation. They report 160 relief and reformatory institutions, 70 homes for children, and 462 ex-convicts' homes. The total annual budgets for all these institutions is less than $500,000, showing that the expenditure per capita is very small. Although there are some devoted workers in these Buddhist institutions, it is generally conceded by government investigators that the Christian institutions attain a far higher average of efficiency.

The Christian Movement

Development and Arrest

Speaking broadly, the Christian movement during the period under review has gone steadily forward. Among the outstanding advances were the three-year United Evangelistic Campaign; the national 'Forward Movements'—evangelistic and financial—of the Japanese churches; the expansion of Christian schools, especially of the commercial departments of boys' schools and the higher departments of girls' schools; the development of Christian literature and newspaper evangelism; the expansion of Christian Association work among young men and women; the growth of Sunday schools; the arousing of

concern among Christians regarding social conditions among working people; and the activities of Christians on behalf of right international relations.

Among the points of retarded development or failure may be mentioned the following: the recruiting and training of Christian workers; the development of university grade education for men; the embodiment of the social concern in effective activities; the devolving of activities upon Japanese agencies by the Federated Missions; the development of an aggressive programme by the Japanese Church Federation; the creation by the churches and the missionary body of an effective national agency to embody the united strength of the Christian movement—which the Japan Continuation Committee as now constituted has not done.

The number of missionaries has been considerably increased. In 1910 there were 325 men, 289 married women, and 344 unmarried, making a total of 958. In 1920 the corresponding numbers were 410, 360 and 504, a total of 1274. The number of Japanese evangelistic workers has increased in about the same proportion. In 1910, there were 1148 men and 484 women; in 1920, 1586 men and 465 women. In the case of the missionaries, the increase has been mostly since 1915 and in the ranks of unmarried women, whereas in the case of the Japanese there has been a decrease in the number of women workers. In 1908, 70 per cent of the missionary body were located in the eight largest cities, but in 1912 the proportion had dropped to 60 per cent.

The Working Force

In 1911 the Federated Missions appointed a committee on survey and occupation which rendered notable service. The survey showed that 80 per cent of the population were unevangelized and that in some provinces this percentage ran as high as 98. These studies, and the agitation led by rural workers and by the *Japan Evangelist*, have resulted in the gradual increase of rural missionary workers. The Japanese Church, on the other hand, has expanded very slowly into the smaller towns, having found its resources

absorbed mainly in the more effective occupation of the expanding cities.

Church Membership

The membership of the evangelical churches has more than doubled during the decade. In 1905, the aggregate membership was 48,087; in 1910, 63,915; in 1915, it was 97,350; and in 1920, it was 133,794. The Roman Catholic membership, according to Streit's *Atlas Hierarchicus*, was over 66,000 in 1913 and is returned as over 76,000 in 1920.

The influence of the United Evangelistic Campaign (1914–17) was far-reaching. No less stimulating have been the 'Forward Movements' conducted by the Methodist, Kumiai, and Nihon Kirisuto churches. A number of students were drawn into the churches through the evangelistic meetings addressed by Sherwood Eddy in 1911 and by Dr Mott in 1913. The deputations sent out after the World's Sunday School Convention also brought the Christian message to many. Among individual evangelists, the most remarkable results have followed the preaching of the Rev. Paul Kanamori, especially during the latter half of the decade. He has co-operated closely with local churches.

The net growth in membership by decades is interesting. From 1899 to 1909 the growth was 23,567; from 1909 to 1919, it was 34,076. An analysis of the membership drawn from different classes, in the United Brethren Church, shows that 30 per cent were in commercial pursuits, 28 per cent students, 8 per cent government officials and soldiers, 6 per cent nurses and doctors, 3 per cent artists, and 28 per cent unclassified. These percentages would not hold for all the churches, some of which are much stronger in the number of business and professional men. In general, the backbone of the whole Church is composed of the educated classes in cities and towns. Farmers are comparatively few, and artisans and manual labourers barely represented.

The Christians of Japan are by no means all in the churches. One of the largest groups of unregistered believers has arisen from the work of Mr Kanzo Uchimura. He is a

Biblical teacher and writer of extraordinary power, but a pronounced independent, opposed to all religious organizations and rites, and to most missionaries. Mr Uchimura's followers include farmers and students, officials and teachers. Movements like this are symptomatic; they represent a considerable, perhaps growing, number of Christians and Nicodemuses who do not find satisfaction in the Church.

Finance

The amount raised by Japanese Christians for annual budgets has increased far more rapidly than church membership. Even after allowing for the lower purchasing power of money, the increase is striking. In 1910, they raised $150,000; in 1915, $290,000, and in 1920, $750,000. The larger amounts raised by various bodies in 1920 were as follows: Kumiai Church $164,000, Methodist Church $61,000, Nihon Kirisuto Kyokai $124,000, Sei Ko Kai (Anglican) $91,000, Salvation Army $73,000, Baptist $14,000, Young Men's Christian Associations $148,000. The value of church property, including Christian Associations but not schools, increased from $692,000 in 1910 to $1,981,000 in 1915, and to $3,518,000 in 1920.

Without belittling the importance of the missions, it is increasingly evident that the heart of the Christian movement in church and mission Japan is the self-supporting Japanese Church. The conflict between mission and church, so acute between 1890 and 1905, has been almost entirely absent during the last ten years. The reason is that the battle was won, and now that the Japanese Church has proved itself, there is no considerable body of missionaries to-day which does not heartily approve the placing of authority and responsibility squarely upon the shoulders of the Japanese. Notwithstanding the serious limitations under which they have struggled, the self-governing denominations have taken long strides forward, though limitations of space exclude an analysis of their work.

The Sunday school movement has grown nearly threefold since 1905, when the enrolment was 64,910. In 1910 it had risen to 97,760; in 1915 to 148,333, and in 1920 to

177,154. The World's Convention was an historic event, not only for the Sunday school movement itself but for the whole Christian cause in Japan.

Young People's Work

The Young Men's and Young Women's Christian Associations have made large gains. The combined membership is 18,000, which does not include the more than 10,000 students in their educational classes. Systematic physical education, which was introduced by the Young Men's Christian Association only in 1914, with the opening of the gymnasium in Tokyo, has taken firm root and has drawn within the circle of Christian influence many boys and men otherwise inaccessible. The beautiful summer conference grounds acquired in 1912 near Mount Fuji have provided a long desired training and recreation centre. The most significant achievement of the Christian Associations has been the finding of national secretaries of such calibre as Miss Kawai and Mr Soichi Saito.

One of the great disappointments of the period was the abortive effort to establish a Union Christian University. The proposal received considerable encouragement from the mission boards in North America, but it proved impracticable to secure the financial and moral support needed in Japan, and in 1920 the effort was indefinitely abandoned. In face of this situation the immediate duty is well expressed by Dr Schneder in these words:

Christian Education

> It is now incumbent on the existing schools with higher departments to establish universities of their own. It seems the only way of maintaining the prestige of these schools. There will be so much education of recognized university grade that unless an institution has the power to confer a *gakushi* (master's) degree, it has poor prospects of permanent standing and influence. Even then Christian institutions will have a hard struggle, because there will be a difference in prestige among the different universities, and of course the Christian institutions with their limited funds will have a hard time to prove themselves.
>
> We used to prophesy that if a union institution were not established, the existing institutions would all want to become universities; but the situation is now that they all have to become universities, if they are to have a future. But how some of them can accomplish it I cannot see.
>
> The girls' schools are doing well. But if they are to hold the advantage

they now have in college grade education they must hurry. The Christian Woman's College must develop faster.

The gift by an alumnus of a building costing $150,000 to Aoyama Gakuin in Tokyo, and the munificent endowment by a Christian of the Ohara Institute for Social Research at Osaka are two recent events calculated to strengthen confidence in the possibility of securing large funds in Japan for Christian education.

The Christian hostels or homes for groups of students of government and other non-Christian colleges now number 30, of which half were opened during the period under review. Three principals or dormitory superintendents connected with imperial universities have invited short-term lay missionaries to live and work in or near their dormitories. Several missionaries have given courses of lectures on the Bible and Christianity in Kyoto Imperial University; a Christian business man has offered Tokyo Imperial University $25,000 for the establishment of a chair of the Christian religion, to parallel the similar chairs for Buddhism and Shinto. One of the weak spots in the Christian program in Japan is the training of Christian workers. The enrolment in theological schools has fallen during the past decade from 635 in 1910 to 515 in 1920. Two independent seminaries have been established in close connexion with large city churches in Tokyo. The longest stride forward in women's education was the establishment in 1918 of the Tokyo Woman's Christian College by six American mission boards.

Women are being not only rapidly emancipated, but alarmingly industrialized. More than 600,000 of them are employed in factories, and the number of girls working for various government services and in commercial offices has steadily increased. The first breach of promise suit won by a Japanese woman was decided only a few years ago. Until 1921, women were not allowed to attend or participate in a political meeting, although not a few women have defied convention and electioneered

Woman's New Day

persuasively for their husbands. Only one imperial university, Tohoku, admits women students. But pressure is being brought to bear for the extension of the privilege. In many of the churches women have been ordained as elders.

All the seething influences of unrest and aspiration at work among women make more urgent the need for trained Christian women. Unfortunately, some of the leading champions of women's rights are inclined to discount religion and to imitate the more extreme western feminist leaders. But the new woman movement as a whole is exalting womanhood and thus raising morality at one of its lowest points. The last decade has seen several women of marked leadership emerge from Christian ranks, most of them the products of Christian schools.

Japanese presses turn out 35,000 volumes a year. The Christian publishing houses have found a demand for whatever living literature they have produced. The Christian Literature Society, established in 1912, during the first eight years of its operation made a creditable record. It published two million pages the first year, eight million the second and forty million the third year. The *Myojo* or *Morning Star*, a monthly paper started in 1912, which is distributed free to between 60,000 and 70,000 pupils in government schools and teachers in elementary schools in all parts of the Empire, with the permission of the principals, is a unique publication.

Christian Literature

The demand for the Bible among all classes of Japanese seems well-nigh inexhaustible. It is safe to say that tens of thousands of men are reading the Bible privately who rarely if ever enter a Christian church. A revised translation of the New Testament was made possible by the Bible societies in 1918.

About ten years ago Japanese newspapers were first utilized for the presentation of Christian truth. This 'newspaper evangelism,' tested by the Rev. A. Pieters and others in inland cities and by the United Evangelistic

Campaign in Tokyo, was endorsed by the Federated Missions in 1918 and is now rooted in missionary policy. The growth of Christian publishing houses, bookshops and periodicals under Japanese management is one of the encouraging developments of recent years.

Social Work

A romantic tale could be told of the heroic work accomplished by such men as Hara and Muramatsu for ex-convicts, and Yamamoro, Shimada, Masutomi, and a host of women, for the victims of impurity. Their efforts have been nobly seconded by missionary colleagues, as in the vigorous fight against the rebuilding of the fire-swept licensed quarters in Osaka in 1916. War-time prosperity aggravated vice. The number of geisha and licensed women is said to have increased three-fold. There has also been a shocking growth in juvenile delinquency. The police have seemed therefore to be unusually glad of the co-operation of Christian social workers. One of the most promising social enterprises has grown out of the prison visitation of Miss Caroline Macdonald. From the first remarkable conversions among hardened criminals and youthful offenders have occurred.[1]

Before 1910 little had been done for the myriads of factory workers in the swollen industrial centres. About 1912 a Neighbourhood House was started by Mr Omori near Tokyo. In 1916 the first institutional church, Misaki Tabernacle, was opened in Tokyo. Three years ago Christian medical graduates of the Tokyo Imperial University started an independent health centre and hospital for women and children in the crowded East Side, and the Young Women's Christian Association opened a centre among factory girls and the Young Men's Christian Association a club house for working men. The last three enterprises are Japanese and locally financed.

Meanwhile the larger municipalities have fairly rushed forward with social enterprises, especially since the rice riots.[2]

[1] See book review, p. 306.

[2] Cf. 'Municipal and Secular Agencies for Social and Industrial Welfare,' by J. Merle Davis, *Christian Movement*, 1921, p. 218ff.

Cheap restaurants, day-nurseries, employment bureaus, model tenements, medical clinics and, in Osaka, a large working men's club have sprung into being. The temperance cause has also been strengthened by the formation of a federation of temperance societies.

Planning and Working Together

At the beginning of the decade the Conference of Federated Missions had attained vigorous maturity, and the Japanese Church Federation, formed in 1911, gave promise of fostering united action by the Japanese denominations, since it included practically all but the Sei Ko Kai (Anglican). During the succeeding years the Federated Missions have gone from strength to strength. Their annual conference which used to be accommodated in a small room now attracts hundreds of missionaries. The annual review, *The Christian Movement in Japan, Korea and Formosa*, has maintained high excellence. The *Japan Evangelist* was adopted by the Federated Missions five years ago. The Japanese Church Federation, however, has experienced no such gratifying development. It has been hampered for lack of funds and has been thrown into the shadow by the concentration of the most aggressive leaders upon denominational expansion. It has initiated no large enterprise. It has, however, issued impressive pronouncements giving utterance to Christian conviction in connexion with national or international events. The Federation has also, with the assistance of the Japan Continuation Committee, published three editions of a Christian year-book.

Meanwhile, in 1913, the Continuation Committee conferences were held in Japan under the chairmanship of Dr Mott. They gave a powerful impetus to various phases of Christian activity and helped all Christian workers to see the whole task and more clearly to find their place in it. One outcome was the formation of the Japan Continuation Committee, composed in nearly equal numbers of Japanese and missionaries.

There has been a noticeable drift among missionaries in the direction of transferring to the Japanese Church even

the calling, allocation and work of missionaries and the disbursing of the evangelistic funds. The American Board Mission has made such an agreement with the Kumiai Churches, covering all the men in evangelistic work. The directing board is composed of fifteen Japanese and three missionaries. The same principle has been adopted by the Northern Baptist Mission and is being favourably considered by still other missions. The foreign secretaries in the Christian Associations, which are not exactly analogous to the missions, have demonstrated the advantage of committing administrative and financial authority to the Japanese and leaving themselves freer for productive activity.

The solution would appear to lie in neither missionary nor Japanese ' domination,' but in the leadership of the best men, in the authority of pre-eminent character and skill. The intensity of racial and national consciousness among the people at large may compel some deflection from this magnetic north, but assuredly the goal must be to give precedence to the ' gift ' and not to the race of the bearer.

GALEN M. FISHER

PROBLEMS OF CHINESE CHRISTIAN LEADERSHIP: A PRELIMINARY PSYCHOLOGICAL STUDY

By TIMOTHY TINGFANG LEW, B.D., Ph.D.

There is perhaps no problem which is attracting more attention among thoughtful Christian workers in China to-day than the problem of Chinese Christian leadership. Much has been written about it. Many are discussing it. Various points of view have been presented and serious efforts to solve the problem have been made. Recently (February 1921), I presented my views on the main outlines of this problem in an article in the *Chinese Recorder* as the background for discussion of the problem. In this brief paper it is my aim to make an attempt to probe into a more difficult phase of this question, viz., to study the psychological factors involved.

Few people have made a psychological analysis of the worker's attitude, partly because the problem itself is a difficult one, for to try to make a psychological analysis of the attitude of any group of men and women engaged in a particular endeavour is by no means an easy task: partly because no one cares to be frank enough to lay bare his own feelings and to betray his own inner secrets, for in making a psychological analysis of the mental attitude of one's fellow workers one can hardly avoid reflecting one's own mental leanings and prejudices: and finally, the task is not always a pleasant one, for few people would like to have their mental life revealed, discussed and scrutinized. One who is indiscreet enough to tell exactly what he sees will surely bring refutations, criticisms and even condemnations upon his own head. And yet, as I have been

thinking over this problem, I feel that an attempt along this line must be made. However naïve and crude the analysis may be, it may make some contribution to the right understanding of our problem, and right understanding is the first step on the road to success in solving a problem as complicated and difficult as this one.

We have been constantly asked two questions. First, why has the Church not been successful in securing the right Chinese Christian leadership? Second, why cannot missionaries always retain the Christian leaders in their work with them after they have secured them? Frequent and continuous interviews and discussions with my fellow countrymen on these two questions have given me many answers. The predominant note which runs through all these answers is that the Chinese Christian workers often find it difficult to work in the Christian missions under the missionaries. This is unquestionably a most alarming and a most critical phenomenon, for in my opinion, an efficient and genuinely Christian co-operation between the missionaries and the Chinese is the keynote for any successful Christian work in China, not only to-day but for many years to come. Undoubtedly, some of the grievances which the Chinese present have good foundation, and perhaps missionaries in some cases also make their plausible and acceptable counter-defence. But, in all cases, if we are consistently Christian, willing to try to understand each other, we must make an effort to compare the feelings and attitudes, as well as to make allowances for individual differences and temperaments. Our question, therefore, resolves itself into this:—Is there any psychological difference between the life of a missionary and the life of a Chinese worker, with him, or under him, in the same mission, engaging in the same tasks? A convenient way will be to begin with a missionary's life and compare with it the life of a Chinese co-worker.

I. The missionary life has the element of heroism. This is developed from the instinct of conquest which is

so dominant in the human race, especially among the western nationalities. The interesting romance of pioneer missionary life is passing away as China is rapidly being modernized, but even so, the average missionary who is sent out from Europe and America is still enjoying a privilege at the very start which becomes a source of help and inspiration throughout his missionary career. The average missionary before he sets out to a mission field goes through a kind of experience briefly as follows :—

A period of serious attention to religious problems raised by an appeal from a Student Volunteer Movement Secretary, or some missionary who presents to him a vivid and impressionist picture of the needs of mission lands, followed by a series of discussions and deepest mental struggles, ending with a decision which is spiritually consecrating and mentally thrilling : an application to the mission board, the eager expectancy for its acceptance and in some cases meeting with difficulties which have to be overcome in order to avoid rejection. The acceptance means another mental thrill. Consultation with the family, the pastor, and fellow members of his church brings again a state of mental reaction : some may ridicule him, others may advise against the scheme, others encourage it, but all this somehow will give the mind which has already reached its decision added strength and a feeling of the importance of its decision. The plan for support very often means the linking up with a definite church or society which puts him on a pedestal as their delegate, representative, or foreign pastor. The average congregation or membership of the missionary society still live in an atmosphere created by early romantic tales of missionary work and look upon this new candidate, not only with tenderness and affection, but also with admiration for the warrior that goes to the front. Farewell speeches, meetings to send him off, pledges of loyal support, requests and promises for constant news and communications and many odds and ends antecedent to his

sailing add to the thrilling experience of becoming a missionary. Now, undergoing such a mental process, no one except he who is absolutely devoid of feeling can be free from that sense of heroism which accompanies him from the wharf where he steps off from his native land throughout his journey to the mission station where he is destined to work. Letters from home and answers back, reports to his home and news back, all tend to keep this sense of heroism alive. Visits during furloughs and opportunities for presenting his work before the home constituency, everywhere greeted with eager, expectant eyes of old and young, finally, very often the more difficult departure from the civilization in which he has been brought up for mission lands where he has experienced quite a few difficulties during his period of service, again strengthen this sense of heroism. And, sometimes, the failure of the home constituency to give the adequate support which he is trying to secure during his furlough also contributes to such a sense of heroism. Such a sense of heroism is consciously or unconsciously supporting a missionary throughout his missionary career, and in hours of trial and in moments of despair it often sustains him. There is a growing number of new missionaries who are taking the missionary life as an ordinary life proposition, and to some of these there is not only very little sense of heroism, but they even regard some of the ' send offs ' and other paraphernalia as a positive nuisance. But such new missionaries are still too few to represent the whole.

Compare this with the mental life of the average Chinese Christian worker. He may be a so-called mid-way convert, one who started his life as a non-Christian but became a Christian in later years. His conversion and public confession was often tinged with a sense of heroism. His connexion with the church and the becoming of a member of the staff in a mission, however, sometimes may be a transference from a poor and unhappy living into a more religious and spiritually helpful environment. In such

cases there is hardly any ground for the development of a sense of heroism. In other cases being cut loose from his relatives and other social relationships, a momentous decision is often involved. Although his decision may require just as much mental struggle or even more than that of a missionary, yet there is a fundamental difference between the two. In the case of the missionary it is the developing of the instinct of conquest, while in the case of the Chinese it is the instinct of submission developed into the complex of self-renunciation.

He may be a second generation Christian. That is, he is a child of Christian parents. In this case he has been brought up in a Christian environment, and very often a mission environment. He may have received his education in mission schools and colleges and has been urged throughout his school career to join the Christian service. But this is often strengthened by such factors as economic necessity, obedience to parents' injunctions and to agreements and promises which he had made with the missionaries at the beginning of his academic career. He is not without some sort of mental struggle in making the final decision to choose Christian service as his life work. A conviction that Christian work is worth while has always entered into the decision. In these cases there is neither the soil for the development of the instinct of conquest nor for the instinct of submission.

Both these cases are devoid of all the thrilling experiences which a missionary is privileged to have antecedent to his departure from his native land and those which he received during his furlough. The average Chinese Christian worker in Christian missions under missionaries is living a faithful, dutiful, placid and routine type of mental life. He has no furlough, no change, no correspondence with dear ones from a distant land, no reports to make to a supporting constituency. His life moves among the hard-working missionaries, and repeats the same thing over and over again every year. Unless there is a

persecution or outbreak there is nothing which rouses his sense of heroism. He is usually not given a responsibility that calls for it either.

II. Missionary life has a sense of accomplishment which finds its root in the instinct of workmanship, the importance of which modern psychologists have just begun to realize. The average missionary is given a good deal of responsibility after a few years of language study. This is partly due to the constantly expanding nature of the work and the lack of sufficient workers, the number of whom is continually being depleted by sickness, furloughs, marriages and deaths. He is either taken into full partnership with the senior missionary to do such work as a man can do under such circumstances, or he is sent to look after a sub-station and sometimes a new station. When he is with the senior missionary he is one of the ruling princes. When he is alone at a sub-station he is the monarch of the station. His word usually carries. With the exception of those churches and mission stations where the relationship with the Chinese and the divisional responsibility has been efficiently organized and fixed, the Chinese usually takes orders from the missionary, whether he is young or old, new or a veteran. The missionary has a chance to carry out his ideas and plans, subject only to the limitations which are imposed upon him by the lack of funds or the unwritten but stern authority of a senior missionary's experience. But he can feel, in spite of limitations, that whatever he plans or has started to do is his work and that he is doing it. If he is a man of ability, initiative and resourcefulness at all, he has all the freedom he needs to put his ideas into tangible form.

Now compare this with that of his Chinese colleague. He is, nine times out of ten, made to understand that he is a helper and a helper only. The word 'helper' has been so successfully 'rubbed into him' intentionally or unintentionally, that it has become an accepted fact and it means that he should take orders and attend to his duties

as an obedient servant. He is not to take any initiative without having that initiative approved by his missionary superior. Of course, all this has its historical reasons. For in the beginning of missionary work in China the type of Christian workers available were for the most part of the type which could only serve as obedient servants, and missionaries, with their training and education, were easily their superiors, so there has been developed this habit which has been confirmed by practice and accentuated by individual temperament. In some cases, in their over-anxiety some missionaries who take the attitude of protective paternalism are afraid to give the Chinese authority in order to avoid the mistakes of learners. The latent possibilities of many of the Chinese workers have thus been denied a chance to develop and those who perchance are born with initiative and independence find the atmosphere rather oppressive. The average Chinese Christian worker has hardly any feeling of accomplishment, such as that which undoubtedly serves as a mainspring of inspiration in the life of the missionary.

III. Closely allied with the sense of accomplishment is the sense of proprietorship, which is a complex developed from the instinct of possession and has long been recognized by psychologists as a very powerful instinct. Missionaries enter into their work with the feeling of responsibility. The work is the work of their own church, denomination or mission board. The missionary is their representative. To them he is responsible for the money spent, for the time and energy which he himself puts into his work. The preparation of annual reports, the frequent gatherings of his fellow missionaries, all contribute to a full realization that he is not only *doing* something, but that *he is the proprietor* of something. He feels, consciously or unconsciously, something like the manager of a firm with so many hired employees. He is responsible for their salaries and the regular working of the machinery.

There is hardly any missionary of any ability at all

who at the end of his first period of service, on his way home for the first furlough, does not feel that he has done something. It is 'my work,' he can say proudly and often justly. If it is a school, he is invariably the principal, actually or ex officio. If it is a hospital, he is the director. If it is a church, he is the final authority. And, although the gradual development of the church organizations are giving the Chinese representation and voice in some of the missions, yet even there there is ample room for the missionary to feel that the work is his. However modest the project, however little success it may have, the missionary can and does always feel that he is doing something, and whatever accomplishment may result, that he has the rightful claim to it. This sense of proprietorship is strengthened very often by the necessity for making appeals for funds and support in his home land, for in making such appeals one has to work up in himself a vivid imagination and a sense of importance. The fact that the funds from the mission board and other sources of the mission finance must go through the hands of the missionary, and be distributed by him, also serves as a stimulus to strengthen the sense of proprietorship.

Meetings are usually held by missionaries themselves to decide questions of salary, plans and appointments of the Chinese workers very much after the fashion of secret meetings of a board of directors, and the results of these deliberations are kept away from the knowledge of the Chinese workers. There is, of course, plenty of reason for such action; the most common one is the desire to relieve both the missionaries and the Chinese from certain embarrassments which, according to some missionaries, are unavoidable. In some of the missionary bodies where representative church government has been in vogue there is more publicity and the lessening of such unpleasant experiences, notably among the Methodist Episcopal Mission and the American Board.

Ordinarily, if a Chinese worker should make any pro-

posals for changes or new plans, he is reminded of the fact that the money is not available, but to the bewilderment of some simple-minded folk there seems always to be some way for securing money for most of the plans the missionaries propose. Moreover, Chinese Christian workers are very rarely given an opportunity to make their way in society outside of the church, so as to enable them to raise such money as is available from Chinese sources. Facing the poverty of the mass of the Chinese Christians, the Chinese Christian worker is helpless whenever he is reminded of the fact that the one who has the purse has the right of control. To make a long story short, justly or unjustly, the Chinese Christian worker is made to feel that he is a hired man. It is only a sense of the duty of the employee which urges him on in his work. There is no sense of proprietorship. He in his modesty, and society in its ignorance, both agree that the work is not his.

IV. The instinct for social approval which permeates through one's life in a very subtle way finds an interesting development in a missionary's life. The missionary being brought up in a Christian country has seen the Christian ministry at its best, though, of course, sometimes at its worst too! But the word 'ministry' brings up a series of mental pictures of the things which are familiar to him. The dignity, the ministerial position, the height of its education and training, the breadth of its service, the usefulness to a community and the reverence that the community feels towards it, the contributions made by ministers to their country, the many-sided activities in which the minister participates, the sway which the minister holds over the mass of the people through his eloquence and personality, all this contributes fire to the imagination. Anyone who has worshipped in a congregation where a first class Christian minister is preaching, or has seen a minister at a Christian home at the hour of his visitation, sees enough to convince him that a minister has a real place and that the ministry is a noble call-

ing. The missionary is conscious of the fact that he is a Christian minister *par excellence*, not only in ministering to the congregation but in doing so under the most difficult circumstances in a foreign country and in a foreign language. It is a noble calling indeed. This sense of the estimation of his calling is often a sweetening of the bitter hardship of the missionary life and kindles a glow of courage in some of the most perplexing situations.

There is also another interesting phase of it. When a missionary preaches to a Chinese congregation he usually receives good attention, sometimes because his hearers really understand and appreciate the sermon, and at other times because they do not understand what he is talking about. Rarely is there any opposition. A missionary told me that this is too humorous to mention, but it has its tragic phase because it often makes the missionary feel that he is receiving unanimous social approval.

His Chinese colleague has never seen the Christian ministry in any other form than that which is represented by the average missionary. A foreigner speaking a foreign language, living in a foreign way, is trying to preach a sermon through a language which is not his mother tongue, struggling now with one kind of heavy burden and now with another, not welcomed by the public for the most part and received with indifference by the rest. He has been an object of ridicule and sometimes an object of fear. When the Chinese look at their own fellow missionaries, they see thus far a system of hired help, subjected to missionaries' orders and largely composed of men who have little or no chance for improvement, repeating what the missionaries have taught them. Noble exceptions there are, but too few to create an impression such as one would receive from a bird's eye view of the Christian ministry in Christendom. For in China there are scarcely any good traditions connected with the ministers, save those of martyrdom, and no intimate relationships between the Christian ministry and the Chinese people, save records of

famine relief, some elementary education, and a few sporadic reforms and attempts of the missionaries to reform the Chinese life. Indeed, the most outstanding thing the Chinese Christian or non-Christian associates with the Christian ministry is that of foreign invasions, unjust treaties, loss of Chinese natural resources seized under the pretext of the deaths of missionaries. It is no exaggeration to say that no Chinese in China has yet seen the glory of the Christian ministry at its best, except some of those who have been abroad. Thus that which helps the missionary has not helped the Chinese Christian worker.

V. The instinct of the herd has naturally been developed and brought into the focus of consciousness among the missionaries. They are in a foreign land, living among people whose customs and ways of living are different from theirs. Naturally they feel the tie of kinship strongly. Sometimes they have to stand together through difficulties and perils, and a genuine sense of comradeship is developed, just as much by circumstances as by the degree of the attainment of Christian virtue among them. Their mutual appreciation and mutual affection is developed in a more marked degree than it would have been if they were in their own country. Differences among themselves there must be, but they usually keep them behind the curtain, and when the question of any problem involves the presentation of facts to the Chinese they present a united front. When one wishes to probe deeply into the problem of the getting along together of the Chinese Christian workers and the missionaries, one cannot ignore this phase of missionary life, for when difficulties do come between missionaries there is more than one way to solve them. There are missionaries who hold views in theology too progressive for their colleagues, yet they can still find their positions safe and their cordial relationships with the other missionaries unimpaired, because they happen to come from the same state or the same old town or the same old seminary. Their relationship, together with the strong

instinct of the herd, holds them together. When similar difficulties arise between missionaries and the Chinese Christian workers, nothing but the strength of genuine Christian love can help the situation. In some cases breaches are formed and gaps deepened although over the surface Chinese courtesy throws a mantle.

Under this head comes also the problem of language. The difficulty in language always forms a barrier between the Chinese and the missionaries, although the latter may understand and speak fluently the Chinese language. For very often here and there a little phrase or short sentence may clear the atmosphere to a remarkable degree, and pregnant expressions often push the button which opens the door of love. There is enough experience to show that when Chinese Christian workers have mastered the English language they find it is much easier to get along with the missionaries, and not unfrequently missionaries too find it easier to get along with them, for then they can take and give hints where in other cases they often have to resort to cumbersome statements.

The habits of living are also very important. People of the same or similar habits of living can appreciate each other's needs and sensibilities better. With a little thoughtfulness they know how to pay attention and also how deliberately not to pay attention to certain things. All this contributes to oil the wheels of the machinery. The wide differences between the habits of living, with all good intentions, undoubtedly have created some of the unpleasantnesses between missionaries and the Chinese Christian workers, each grating on the nerves of the other.

The Chinese Christian workers do not have the peculiar stimuli which come from residence in a foreign land such as missionaries have. They are, in other words, living the normal, uneventful life which does not give occasion for working up of the instinct of the herd, which often overcomes all obstacles and binds people together.

This is a very rough analysis of the various instinctive

tendencies that are playing a leading *rôle* in missionary life and the resulting contrasts they make between the lives of missionaries and those of the Chinese Christian workers. They have been presented in a rather accentuated form. Our data, however, are not speculative, but based on actual experience. We cannot make hasty generalizations because China is too big. Conditions in various parts of the country are not uniform enough, for any generalization to cover 'all sorts and conditions of men.'

This analysis will naturally call for remedies. Remedies, however, cannot be suggested without examining the trouble in each individual case in its particular locality. For general guidance the following course may be offered :—

(1) There should be some sort of organization or other means which may put the spirit of renunciation which is prominent with monastic orders before the Chinese Christian workers. It should be an outstanding fact that the Christian ministry calls for men of the highest qualifications with the highest possibilities, but with deliberate self-renunciation to go into Christian work for God, for the Church and for China.

(2) In all missionary policies there should be sufficient provision for Chinese Christian workers to share the sense of accomplishment with the missionaries. The Chinese should be given full opportunity to bring out what is best in them on an equal footing with the missionaries, and in doing so the missionaries must follow closely the spirit of 'He must increase but I must decrease.'

(3) In all missionary work the Chinese Christian workers must be given an equal share of authority over whatever is possessed by the mission, recognizing that if everything that belongs to the mission and to the Church belongs to the Head of the Church, all those who labour in His name should share a sense of proprietorship. Conditions must be made so that the Chinese Christian workers can establish themselves not only within the Church but also outside of the Church, so that they can become men of influence and respect among their fellow countrymen. This will open the way for them to get support from Chinese sources. Immediate steps must be taken to nullify the stereotyped notion that since money comes from foreign countries, missionaries must have the sole control of it. The argument that by doing so the Chinese will be spurred to work for self-support seems to be fallacious. The one thing that such a policy has thus far brought about is the unexpressed but constantly felt sting of being under the economic control of foreigners. For the sake of Christian work, missionaries must not only give the Chinese a chance to serve, but also give them every possibility to get the credit for the service, making

the Chinese Christians and non-Christians feel convincingly that the work is theirs, and that they are serving God and serving their people, but not serving foreign corporations.

(4) There should be concentration of effort in establishing a few really first class churches which can be in a few centres in China, strong enough in equipment to create opportunities for service so that they can be looked upon as models. No pains should be spared to train adequate leaders for these model churches and to place in their hands responsibilities such as never have been placed upon Chinese Christian workers heretofore. Give China a glimpse of the glory of the Christian ministry and you will find responding hearts. Such model churches and model ministry will be more effective than any number of speeches and appeals made by even the most earnest student volunteer secretary with superhuman oratorical ability.

(5) Education, higher education, for both the Chinese Christian worker and the missionary is one of the very important solutions that will remove the obstacles which prevent harmonious working together of missionaries and Chinese Christian workers. One of the prominent and successful Chinese Christian leaders recently said at one of the private conferences where the question of relationships between the missionaries and the Chinese are frankly discussed, 'other things being equal, all depends upon the education of the Chinese Christian worker and of the missionary.' A gradual modernization of the habits of living among the Chinese will eventually remove much of the irritation, but high enough education for both parties will be needed always.

No one who attempts to discuss the problem of Christian leadership in China can close his discussion without adding an expression of appreciation of the noble Christian missionaries who by their lives and examples have shown themselves to be genuine servants of the Lord. Their devotion and their efforts to serve the Chinese have become sources of inspiration to Chinese Christian workers. *One must also emphasize in the strongest terms that any solution of the problem must rely upon the outpouring of the spirit of love and of humility which is always the basis of effective co-operation in any form of Christian work.* This spirit, and also a thorough going reform of the missionary policy, together with an honest change of attitude on the part of some missionaries will bring us the result we desire.

TIMOTHY TINGFANG LEW

CHRISTIAN MYSTICISM IN AN INDIAN SOUL: SUNDAR SINGH

By NATHAN SÖDERBLOM, ARCHBISHOP OF UPSALA

What is to happen to the culture of India and China? There are two questions. Will the Gospel be able to permeate it? In doing so how far will the Gospel itself be altered?

The answer to the second question seems not to be difficult to find. The best in Christianity and Buddhism and Hinduism will be united to form the new oriental Christianity. Wellmeaning efforts at a synthesis of this sort have brought forth strange blendings, the most widespread and best known of which is Theosophy. But it reveals in every line its occidental origin. A better idea of how India is to conceive Christianity is perhaps given by Mozoomdar in *The Oriental Christ* and by various other products of the reformed Indian religion such as that which calls itself the Community of Brahma, 'the Church of God.' Still more significant is Sundar Singh, of whom we shall speak here.

What do we learn from this Christian mystic of the land of mystics? A surprising lesson—and one that puts to shame all our ingenious speculations as to a higher synthesis between the Bible and India. The Gospel has not undergone any change in him, but is the same good news that we know, except that it is conceived and comprehended with, in certain respects, a surprising interpretation which can teach us something not only of India but of the Gospel itself, which heretofore has been monopolized by the Occident and to some extent transformed in its image. I have read about Sundar with increasing surprise and admiration, not so much for this certainly admirable

disciple of Jesus but for the freshness and depth of the Gospel itself and its human, or shall we say divine, universality, due not to any overt adaptation but to its correspondence with the needs of the heart.

I shall group my observations under the two main considerations of Sundar Singh as a genuine Indian, and Sundar Singh as no less a genuine evangelic Christian.

First a word as to the scholarly biography [1] of Sundar by Canon Streeter and Mr A. J. Appasamy. Both we ourselves and Sundar are to be congratulated on its possession. As far as I know there is no other instance in the history of religion of an original and charming saintly character already surrounded with the glamour of miraculous faith, being during his lifetime the object of methodical examination by a scientific investigator—an examination and description as scholarly in its sound criticism as in its sympathy for its subject. The book is a model of a concise, well arranged, and expressive narrative. All the material for this article is taken from it.

Sundar Singh as a Genuine Indian

Sundar Singh's life is as Indian as possible. He has, as a Christian, remained a genuine Indian. He does not show any mixture, any higher synthesis of Christian and Indian thought; he is no hybrid.

This is seen already in the outer form of the life he has chosen. His mother instilled in him the ideal of the begging monk and the hermit. In her company the boy had visited Indian sadhus and learned to admire them. Sundar Singh explained that it was the Holy Ghost that made him a Christian, but his mother had made him a sadhu. Of material possessions he owns nothing but a New Testament, his blanket and his robe. He once tried to use money, but it was not a success. 'I don't like to

[1] *The Sadhu: A Study in Mysticism and Practical Religion.* By B H. Streeter and A. J. Appasamy. London: Macmillan. 8s. 6d. 1921.

put my trust in my pockets, but in God. There may be holes in pockets and there are pickpockets.' He is given what he needs. Even in Europe he gets on in the same way. His biographer remarks that St Paul's practice of supporting himself by his own work fits in better with western conditions. Sundar himself is an evangelic Christian friar. In general there are many stages between the aloofness of a mendicant friar and a secure existence with all the necessities of the present days. The condition of a begging monk has of course its moral dangers just as a pleasant existence in secure conditions. But the outer form of Sundar's life is a silent and beneficial judgment upon ' comfortable Christianity.' Comfortable piety has a tendency to spread, although the distress of the war has in several places caused a lasting interruption. People begin by taking for granted the comforts of life, travel first class and enjoy conditions elegant and pleasant in every way. Then they work for the kingdom of God. Comfort has become a fetter for our generation, and one all the more dangerous the less it galls. What has happened to vigilance and sacrifice ? How many can say with Paul, Phil. iv. 12 : ' I know how to be abased, and I know also how to abound, in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want.'

The sadhu's inner life is equally Indian. Are we to say that Sundar's practice of putting the spiritual life first is typically Indian ? Unfortunately there is reason for this. The gaze of the West has been turned outwards. This is not the fault of Christianity. In India, it has been said in connexion with Gandhi that all eminent men are religious. This is perhaps true also of the West to a greater extent than we usually imagine. But here India has a message to us which coincides with that of the Gospel. What shall it profit a man if he gain the whole world but lose his own soul, his own inner personal inalienable life in God ?

The sadhu is a typical mystic. He has a predisposition, rare even in India, for visions and spiritual ecstasies. A large proportion of his life, if we count it, is devoted to meditation on some chapter of the Bible, preferably the New Testament and the Psalms, or on God in Nature—meditation leading on to prayer, prayer leading on to silent communion, silent communion leading on to the inner transport of ecstasy. A day without such practice in the spiritual life, however busy and productive it may be otherwise, is to Sundar Singh a day that is lost. For hours on end he will sit in a room with his eyes open, immersed in a world in which he consorts with angels and saints and above all with the Saviour Himself, seeing and experiencing wondrous things, while his friends creep on tiptoe through the room and he knows nothing of what is going on around him. He has a high opinion of these ecstasies.

Sundar Singh as a Christian

At the same time Sundar is no less genuinely Christian.

His eastern origin gives rise to certain unessential resemblances between his outlook and that of the Biblical writers.

He speaks in pictures that sometimes remind us of the parables and, like Buddha and Christ, he uses pictures as arguments. Everyone who is familiar with Indian religion and philosophy knows how often a picture constitutes an argument.

Sundar Singh is not permeated by the modern western conception of Nature but lives essentially in the ideas of antiquity. And therefore he is able more directly and naïvely to comprehend and apply the sayings of the Psalms and the Bible in general on God and Nature.

The biography also includes a rather striking parallel between modern India and the Græco-Roman world in which the Christian Church appeared. History never quite repeats itself. But the Mediterranean world in the

second century was just as full of wandering prophets, mystics, teachers, theosophists and ascetic virtuosi as present-day India.

We pass on to some essential features that are radically evangelical. First I shall mention some main points in a positive direction.

Sundar is filled with the Gospel. God's mercy and forgiveness are the alpha and omega in his preaching.

Forgiveness implies an inner change. Here he finds an essential difference between religions. Other religions say: 'Do good and you will become good.' Christianity says: 'Be in Christ, and you will do good.' The path is outward from within, not inward from without. The latter path is the way of training, the usual method of mysticism, brought to perfection by the Indian, Yoga, the way of methodical self-redemption, or the way of suggestion. The path outward from within is God's way, Christ's way. It is not enough that our daily sins be forgiven, but the old man in us must die. Begin with the heart.

But the life of the heart is prayer. The higher utterance of the inner life is prayer. Continual prayer is Sundar's watchword. In this he has something to teach the West—not from India, but from the Gospel. The manifold and continually increasing activities of western Christianity cannot make up for the weakness of the inner life.

Sundar's prayers are directed to Christ. His every thought runs on Christ. Christ is the centre of all his visions. For Christ is the centre of Heaven, both the Heaven in which the Christian is already dwelling here, and the Heaven to which reverie and spiritual ecstasy at times transports the Christian mystic and that receives the pious after death. Love of Christ really constitutes the whole of Sundar's religion. It is the secret in his life. Christ is the object of Sundar's worship. Sundar describes what he has seen in his ecstasy and how he has visited the same heavenly places as his elder brother in the Book of Revelation saw two thousand years ago. To the prophet in the

Apocalypse (xii. 9) the angel said: 'Thou shalt worship God.' But Sundar says: 'When I saw the river of life clear as crystal proceeding from the throne of God and of the Lamb, I wanted to fall down and worship those who showed me these things. But they said to me: "No, worship Him," pointing to Christ.' Sundar knows that he who sees Christ sees God. Christ is the image of God.

To Sundar Christ means, first and last, the Crucified One. The doctrine of suffering is one of the leading features in Sundar's preaching and experience. The condition is that we say: 'Thy will be done,' say it from our heart, mean it and say it with joy. One who suffers against his will becomes a wreck, but 'if he suffers of his own free will and is impelled by his own ideal, there is hardly any limit to what he can endure.' When in Paris Sundar went rather rapidly through the Louvre: there was one picture that especially attracted his attention. He afterwards called it the best picture in the Louvre. It represents St Sebastian pierced by arrows.

But this esteem of suffering for the sake of Christ and for one's neighbour does not give Sundar an ascetic view of life. The form he has chosen for his life is by no means necessary for all. He himself cannot live in any other way, but it is no sin for others to have home comforts, a wife and children, money and possessions. He expressly states that he does not seek suffering. To do so is, according to his declaration, an Indian, not a Christian idea. 'I do not call myself a Sannyasi (ascetic) for a Sannyasi means one who renounces the world because he considers that everything in it is evil. On the contrary I consider that everything is good.' An Indian Sannyasi may not even speak to a woman. Sundar emphasizes how women served and loved the Master while He lived on earth. They esteemed Him higher than men did.

Thus Sundar is able to live in Heaven even here on earth. 'We Christians say that life in Christ is already Heaven.' 'The Christian has eternal life.' Nothing recurs

more often in his preaching than this. Peace, joy, blessedness express imperfectly what Sundar calls Heaven on earth. This can exist even in a prison.

One perceives from Sundar's appearance that he lives in Heaven, as he says himself. He radiates peace and joy. One who has associated with him calls him the embodiment of peace, gentleness and loving kindness.

It is very tempting to investigate more closely Sundar's position with regard to the religious community as such and its external authority. We can understand that he gives the individual Christian unqualified right as against the Church. ' There are not in the Church enough men of the deepest spiritual experience to give final authority to what its teachers say. So I go direct to God. With me a revelation in ecstasy counts for more than church tradition.' He is thus rather indifferent to institutional religion. ' John Wesley and General Booth followed God's guidance in opposition to the Church, and they proved to be right. Every one, however, is not a mystic, so the authority of the Church is necessary for the majority.' Sundar is one of those mystics who rely on the inner light, though his humility and faith in the revelation of Christ Jesus prevents him from becoming a conceited dreamer.

Sundar's belief in God's direct intervention is also Biblical. Of this Canon Streeter's book has remarkable things to relate, which I do not need to repeat. But it is not in accordance with Sundar's spirit that he has been glorified as a worker of miracles.

There is also a negative side to Sundar's evangelic belief. The Christian character of his preaching shows in certain points a radical contrast to Indian views.

This applies above all to the belief in the migration of souls, India's nightmare for thousands of years. Salvation, which Indian souls have sought and seek in agony, means, above all, not to return after death to this life on earth. The same belief in transmigration is hailed by Theosophy

as a gospel and ought in its opinion to be combined with Christianity. As far as I know, Ram Mohan Ray, the founder of the Brāhmo Samāj, was the first of the religious leaders in India to deny resolutely metempsychosis. But he was a deist. Sundar is a mystic. During his ecstasy he was once told that the present life is the only opportunity given to him to help others in the world. We shall never return to this life. A seeker after truth found a torn piece of the Gospel of St John in which he read about the 'everlasting life.' According to Hinduism it is true that we shall not die, but live through transmigration and return again to this world. But 'everlasting life'! Eternal life is the denial of transmigration.

It is also noteworthy that, in spite of his sympathies with the customs and traditions of India just where they show dissimilarity to the way of living of mankind in the West, Sundar still decidedly condemns the caste system of Southern India.

We have already seen how decidedly Sundar turns against Hindu asceticism. Yoga teaches a man how by systematic training he may acquire merits and gain supernatural powers. Self-torture is a holy act. Sundar has chosen the life of a mendicant monk in order to serve his fellowmen, not to torture himself or accumulate merit.

However highly Sundar esteems ecstasy, which he would not give up for anything in the world, still this spiritual transport must not be systematically sought after, but must come as a gift. This is according to the Christian principle adopted by Sundar that in both great and small things human life must proceed from the inside to the outside. 'Ecstasy, unlike Yoga, is not self-hypnotism. I never try to get into it. Nor do I think on the same subject for an hour together in order to induce the state, as those do who practise Yoga.' 'When I used Yoga, I had not the peace I have now.'

When Tagore visited Sweden I asked him, among other things, his attitude towards idolatry. He believed in a

general enlightenment, gradually learning to see in images not supernatural beings but only symbols of the divine. Sundar is different. He permits no image of God at all, being in this respect far more faithful to the Bible and the Gospel than Christianity has been or yet is. When he first entered Heaven he looked round for God. 'Where is God? And they told me: God is not to be seen here any more than on earth, for God is Infinite. But Christ is here. He is the image of the invisible God. Only in Him can we see God, in Heaven as on earth.' How many Christian teachers think and express themselves so clearly in the spirit of the Scriptures and the Gospel? This Hindu, coming from the chief land of idolatry, teaches the half-forgotten doctrine of Christianity that God cannot be made into an image. Is not the commandment against images part of the inconceivable greatness in Moses' experience of God? Jesus does not offer us any representation, any vision of our Father. The prophets had visions of God, but in the Gospel not even the narrative of the Transfiguration admits the idea that Jesus ever saw God. Christ is Himself the only image of God.

Sundar, in spite of being an Indian, is equally decidedly opposed to Pantheism. One of the finest experts in religion of our times, the Roman Catholic layman and mystic Baron Fr. von Hügel of London, said, after a conversation with Sundar, 'I am astonished that you are so free from Pantheism.' The mistake of Pantheism, according to Sundar, is that it lacks a sense of sin and thus contains within itself a tendency toward immoral living. He is also opposed to the Hindu mystic contemplation of Nature. The Vedic hymns lost God in Nature. 'The Indian mystic thinks that God and Nature are the same. The Christian mystic knows that there must be a Creator who has created the world.'

Thus two of India's three classical paths to Salvation, salvation by asceticism and salvation through knowledge, Sundar has rejected. The third path to salvation is

called Bhakti, salvation through love of a personal divinity. In this Sundar is faithful to Indian religion, but with an essential difference. He never uses the erotic figures of speech of Bhakti — although so many Christian mystics have spoken in the same way. The most important document of Bhakti piety, the Bhagavad Gita, he had learned by heart while still a boy.

When speaking of the genuine evangelic Christianity of Sundar Singh we must add two observations.

Physical suffering is perhaps the most difficult of all to bear. During his persecutions in Tibet Sundar patiently suffered ignominy and pain for Christ's sake. But by his friar's life he is entirely free from personal responsibility for others and from the problems and difficulties attached to this.

Of more importance is the observation that an attentive reader makes on Sundar's charming and apposite sayings. We hear relatively little of a sense of guilt or of contrition. The music is pure and sensitive, but certain deep chords are lacking.

Some Indian Traits

Finally, there are certain noticeable features in Sundar Singh, which should be regarded not as any higher synthesis between Christian and Hindu doctrines of salvation but rather as an Indian colouring of his genuine evangelic belief.

Though it would be scarcely right to call either Sundar's exceptional disposition to visions or the cordiality of his relation to Christ as an Indian colouring of his Christian mysticism, this could be said of his way of combining Christ's organic derivation of the external from the internal with India's doctrine of Karma, the connexion of causes in existence, in a way that is to some extent original in his Christianity. The great Bishop Westcott of Durham prophesied that the conversion of India would throw new light on the interpretation of the gospel of St John.

Vengeance and retribution are, according to Sundar,

incompatible with God's being. Retribution takes place automatically of itself. Sundar's homage to the love of God is too passionate for him to be able to believe in any divine wrath. God's anger does not even prevail in hell. It is a place of purification. In his visions Sundar perceived that God's love is operative even in hell, so that almost all who dwell there shall finally come to Christ. We are reminded of the saying of Mother Juliana of Norwich : 'All will be well.' What we call God's judgment does not depend on anything external or any interference by God but comes from within. Evildoers cannot bear the light of Heaven or the fellowship of saints and angels. They feel so out of place in Heaven that they ask to be allowed to depart.

In this, however, Sundar differs somewhat from the Hindu doctrine of Karma, for it derives consequences, even successive improvement and salvation, essentially from outer deeds and conditions. Sundar attributes the change to an internal transformation of personality.

Both in the Karma doctrine and in Sundar's belief retribution and the connexion of cause and effect are conditions present in the Universe and independent of God. But within them God's love operates, not capriciously or through external interference. Forgiveness does not mean only release from punishment, but God transforms the heart, and this altered internal state, which calls forth repentance in man, brings a new spiritual factor to the connexion. God does not act from without on the course of the world but from within, His love reaching and changing the disposition of man.

Here Sundar's views have been influenced in one essential point by the Indian doctrine of Karma. But the West is also familiar with a similar view as to the causality of Nature independent of any external divine interference. And as far as I can see, Sundar has not tried to bring his doctrine of inevitable consequence into agreement with his belief in God's immediate interference.

Nor is it any Indian alteration of Christianity but rather an Indian colouring of evangelic belief when—never, as far as I can see, quite consciously, but with sound instinct —Sundar unconsciously distinguishes between esoteric experiences and doctrines, which are precious to him but which he keeps for himself and his few companions, and, on the other hand, the essential evangelic preaching of conversion and forgiveness.

How many people would like to hear Sundar describe his wanderings in Heaven, his visions and his wonderful experiences ! How such accounts would captivate and delight still further the crowds that flock wherever he speaks ! But he never mentions these things in his public preaching. If spoken of publicly they would satisfy curiosity but weaken or counteract what Sundar considers to be his and every Christian's vocation, namely to rouse mankind from sin and bring them to Christ.

The same is true of his doctrine that God's infinite love knows no eternal damnation, but will bring most, if not all, through sin and hell to salvation. Sundar does not speculate much on this. But his visions have given him certainty. Yet he never proclaims in public his belief in the salvation of the majority, but sets forth the choice between the broad and the narrow path with the same definiteness as the Saviour.

We have already seen that Sundar has not founded nor does he wish to found any religious congregation round himself. And a real Christian is of more use for God's dominion in the world than any organization.

I shall not attempt to investigate Sundar's significance as a spiritual leader and teacher. It is a difficult task. Objects near to us in time are easily magnified. But, leaving aside the influence that Sundar Singh with his Christ-like personality and his preaching has gained and may perchance gain in the future, it is possible briefly to estimate his real significance. This, in my opinion, consists

in the fact that he is *typical*. It may be that as an evangelic Indian mystic he has many predecessors, but if so, we do not know them. In the history of religion Sundar is the first to show the whole world how the Gospel of Jesus Christ is reflected in unchanged purity in an Indian soul. Sundar answers a question we have asked ourselves ever since India entered earnestly into spiritual reciprocity with the West: 'What will the Christianity of India be like, if Christianity in India is to be anything at all but a colony, or several spiritual colonies, that the separate Christian communities in the West found and shape to the best of their ability after their own image?' Here is an Indian soul who, as we have seen, has remained as genuinely Indian as possible in the best meaning of the word, while becoming absorbed in the love of Christ and completely accepting the Gospel. It would not be easy to find anyone even in the West who has more thoroughly assimilated the Gospel to himself than Sundar Singh. What is typical and remarkable about him is not a fusion of Christianity and Hinduism, but a fresh presentation of genuine Biblical Christianity that is in many ways stimulating and illuminating for ourselves.

NATHAN SÖDERBLOM,
Archbishop of Upsala

THE CHRISTIAN EXPLAINS HIMSELF

III. THE INCARNATION

By F. A. COCKIN

Dear Prasad,—You asked me the other evening to explain to you what Christians really mean by the doctrine of the Incarnation. I said at the time that I should like to think it over, and get something down on paper. Here is the result, but I am not sure that it is really the thing for which you asked. I cannot say for certain whether this is what Christians—if by that you mean the Christian Church, or a majority of Christian people—mean when they speak of the Incarnation. All that I can say is that it is the best statement I can make of the results of my own thinking and experience, which, I need hardly say, are largely based upon and influenced by the thought and experience of historic Christianity. Some of it I dare say is one-sided and open to criticism. But no one person can pretend to have a complete understanding of the matter; and the full meaning of the revelation given in Christ is only gradually realized, as all kinds of people make the attempt to state their own apprehension of it. So here goes.

The starting-point from which many people in our generation set out upon their voyage of theological discovery is a different one from that which was common twenty or thirty years ago. This difference is largely due to the revolution which has been brought about by the steady progress of literary and historical criticism of the New Testament. There are points, no doubt, at which this criticism has been pushed too far. There is in some quarters a tendency to suggest that all that we

need for the complete understanding of Christianity is a picture of ' the historical Jesus,' free from all the accretions of interpretation. The attempt is dangerous, since it leaves out the whole realm of the experience of the Christian Church which is vital to the true understanding of the person of its founder. It is also impossible, since the records on which we rely for our evidence are themselves an interpretation. But allowing for these shortcomings, the fact remains that this patient and fearless study has given our generation a chance of seeing Jesus as He really was which few previous generations since the very first have had: and that is the point at which many of us start nowadays. Instead of making a collection of texts from the Gospels and the Epistles which can be used to ' prove ' His divinity, we come face to face with Him as He lived and walked and taught in Galilee and Jerusalem, and seek to understand something of the impression which He made upon the people who watched and listened to Him, and most of all upon the band of disciples whom He gathered round Him to carry on His work after He was gone. The result of this method of approach has been for many a wholly new realization of some of the fundamental elements in His life and teaching, and arising out of that a new relationship in Him with God.

The first effect of this historical study has been to bring out in clear and unmistakable form the human character of Jesus, the prophet of Nazareth. We know now that He was a real man, with faculties like our own, which He employed, as we do, in meeting the situations of daily life. We realize that He belonged to His own time and race; that He was deeply and passionately concerned in the problems with which His nation was confronted, problems of politics, social organization and religion. What is more, we recognize that the aim and method of His mission are intimately bound up with the fortunes of His people. But we realize also, all the more, how He stands out from the background of His time in a way in

which no other historical figure does, and we see that His appeal is not to one age or race, but to all time and all humanity.

As we study His character we begin to see that He combines in Himself all the qualities which we most admire in human nature. But whereas in other men we usually find that they have 'the defects of their virtues,' that certain elements are developed to the exclusion or partial suppression of other equally valuable ones, in Him this does not seem to be true. His character is perfectly balanced: there are no obvious omissions, and there are no extravagances and excesses. He is quite fearless and prepared to go any lengths in standing for what He believes to be true and right, no matter what opposition He may rouse and what it may cost Him; but He possesses also an extraordinary insight into human nature, and a delicacy of touch not usually characteristic of the 'strong man.' He will never use His strength to browbeat an opponent, or compel an obedience which does not spring from genuine acceptance of His view as the truth. Therein He shows Himself true to a fundamental principle in the nature of God, the recognition of the freedom of human personality. Again He is intensely serious; He recognizes that life is a responsible matter; He never shuts His eyes to the facts of evil, to the bitter consequences of selfishness and cruelty and pride; He is always calling men to pull themselves together, to watch and pray and struggle. But this seriousness never makes Him, as it makes so many of us, unnatural, priggish, artificial. He has the most attractive sense of humour, which flashes out in all kinds of situations; He can enter into and enjoy to the full all the natural healthy interests and amusements of ordinary folk. He is cruelly hurt and deeply angered, but never shocked.

One could go on for long enough illustrating this many-sidedness, but there are two things which stand out beyond all others and distinguish Him from the rest of us.

There is His sense of goodness. He has the most

sensitive perception of any trace of goodness in human nature. He is always looking out for it, always quick to catch the first sign of it, and always ready to respond. What is more, He expects it and counts on it even before it appears, and thereby He succeeds in drawing it out in cases where another, by his lack of appreciation, would have left it dormant. He never despairs of human nature, but always continues to hope for and believe in the best in it. If there is a phrase the exact opposite of 'to wash one's hands of a person,' that would exactly describe His attitude.

Coupled with this is His sense of evil. This really arises from His sense of goodness. In most of us the sense of evil is blunted and dulled because we almost instinctively *expect* people to be nasty and therefore take it as a matter of course. He did not. Just because He knew what human nature was really meant to be, the beauty and purity and strength that are the potential attributes of every man and woman, He realized to the full the tragedy of loss and waste and suffering which is summed up in the word sin. It hurt Him as it hurts none of us. He suffered for the sin of the world.

Both these qualities—as indeed His whole character—were due to His intense sense of God. To Him God was the supreme reality. Everything else centred round and depended upon that. In all His dealings with individual people, in all His judgments on questions of ethics or of national politics, His one aim was to see the issue as God saw it, to see it clearly.

And it is just in this fact of His intense realization of a sense of unity with God that we come upon a specially significant point. To other men their sense of God is in some ways a terrible thing, because it reveals to them, as nothing else does, their own shortcomings and sin. This is true of all the great religious leaders that the world has seen: it is conspicuously true in the lives of the saints. The better they are the more acutely they realize their

sinfulness in the sight of God. Now in the consciousness of Jesus as portrayed in the Gospels this sense of sinfulness is entirely absent. His intercourse with the Father is unbroken by the failures and betrayals which mar our own : His consciousness of the Father's love is unclouded by the selfishness and fear which blind our eyes. There is a certainty of trust in God even in the darkest hours, and an absolute sureness and authority when He speaks of God to men. He believes that this same relationship is meant for all men, but the fact remains that He alone seems to possess it.

Summing it all up it comes to something like this. As we study the character of Jesus we see in Him the perfection of human life. Here is the ideal after which humanity is striving ; here is the true nature of man made plain. This is how life is meant to be lived ; and if men would only realize this fact and respond to it, it would save us from the disastrous evils which beset our social, industrial and political life. If men would only realize their true destiny, as sons of God, partakers in the new life, redeemed by the grace of God, then at last we should have a chance of finding a way out of the chaos into which our refusal to live according to the true law of our being has brought us.

You ask, Why this confidence in the efficacy of the Christian ideal to solve all problems ? The answer is that in this perfect humanity we see something more than a human life lived at its best. This is no mere accident, a freak or sport thrown off in the process of evolution, a lovely thing, but transient and perishable, because unfitted to survive amid the hard conditions of a world which cares nothing for beauty and truth. This is the revelation of the very stuff of life, the essence of reality, the only thing that really makes sense of the world. That is, I believe, something at any rate of what the writer of the Fourth Gospel meant by his doctrine of the Logos. There is a divine purpose which is and has been eternally operative

in the whole history of the human race and has been slowly seeking to express itself in terms of human life. Every race and every age has participated in some measure in this process, which is at once a search and a revelation. And here at last, in the person of Jesus the Messiah, comes the climax of the whole process, the flawless and perfect expression of the divine life in human life. It is *not complete* because completeness can only come when this divine life is realized in *all* human life. But it *is* complete in the sense that so far as the limitations of one life allow, the thing is achieved. That is why we look upon it as in one sense the last word in the matter. There it is, done, made real and actual, an accomplished fact.

This way of putting it may seem to you a rather different thing from what you have heard from other people. They may have spoken of Jesus Christ as Son of God, and claimed the allegiance of their hearers to Him on the ground of His divinity, which they deduced from the miraculous character of His life. I think there undoubtedly is a difference, at any rate of expression and emphasis, between their way and mine. But I do sincerely mean to convey to you the same impression of a unique personality. I am trying to express my sense that in the life of Jesus you get a demonstration of that which is true because it is the very core of reality. Anything else is defective, imperfect. And I believe that that is only another way of stating the belief that in Him you get a revelation of the very nature of God, which is, so far as I can understand, the same thing as is meant by those who, using theological terminology, speak of Him as Son of God. In any case I desire to assign to Him that place in relation to God which is the truest that my intelligence and my devotion combined can compass.

Doubtless this raises several questions in your mind. You may want to ask why Christians claim for Jesus Christ a position which they deny to all the other great leaders and teachers of humanity. Well, what I have already

said should go some way to providing material for an answer to that question: and if I might make a suggestion it would be that you might read Bishop Temple's little book on the Universality of Christ, which throws a good deal of light on this question. But there are just one or two things that I want to say on this point. I frankly acknowledge that in the past Christian apologists have done less than justice to the truth and beauty of other faiths which they have been concerned to compare with Christianity. That has always been a mistaken and disastrous policy. What is more, they have tended to present the interpretation of Christ which has grown up in European thought and life as the whole truth. This has naturally tended to antagonize those who felt that to accept Him meant to accept along with Him much that they would gladly do without and to deny much that they felt to be true in their own traditions. I do not think that either of those is necessarily involved in the presentation of Christ as the perfect and, in that sense, final revelation of God. Surely He can be regarded as the consummation of that search for God which is the common heritage of all humanity, a revelation which satisfies the desires and speculations of men of many different races and traditions, while it is free from the limitations with which any one race and tradition tends to fetter it.

So far I have been dealing more or less exclusively with the theoretical side of the question. I have suggested to you that part at any rate of the meaning of the Incarnation to the Christian mind is this: that in Jesus Christ is seen the ideal of all human life, individual and social, just because in Him is seen the fulfilment of the true purpose for which humanity exists—the purpose inherent in the mind of God.

But at this stage you may feel inclined to put a very pointed question. 'This may be true, but it doesn't look like it. If that is the true way of life for humanity, why has humanity not followed it? Christ is a noble figure,

but why does He stand alone ? Where are His followers ? Is He the only Christian there has ever been—or will be ? ' And there you put your finger on a really vital spot. I said earlier on that the revelation of God in Christ is not complete, because completeness can only come when all humanity accepts and fulfils the true law of its being, which is exemplified in Him. Christianity has always maintained that it is meant for all mankind, and it must therefore meet this challenge. It is not enough, indeed it is not fair for Christians to point to the figure of Christ and say—there, that is the truth, that is what Christianity means. They must also be able to point to lives lived in His spirit and say—there, *that* is what Christianity means.

And this brings us to the practical aspect of the meaning of the Incarnation. If the life of Jesus is the true life for humanity, then clearly it sets before us a tremendous demand and a tremendous inspiration. That is what we are meant to be. That is our business in life, so to speak. If any man needs a profession or a career, there is one that will call for all the powers that he possesses—to be a Christian. And therefore Christianity has always put in the forefront of its demand the *imitatio Christi* : ' If any man will come after me, let him deny himself and take up his cross and follow me.' ' Be ye perfect as your father in heaven is perfect.'

Possibly this way of putting it may seem to some to lay too much emphasis on the human end, and to leave too little scope for the grace of God as the power which redeems and hallows human life. Such an omission is certainly not intended. It would clearly be false to the very principle of the Incarnation with which we are concerned, namely the perfect working of the power of God in a human life which is wholly surrendered to His will. Even as stated the phrases used above do imply the necessity of this grace, since without it we could not even start upon the venture. The very impulse to do so is the moving of the Spirit of God in our hearts. The desire for God

and goodness is the goodness of God seeking us. But to many in our generation the call to follow Christ does present itself first as a summons to set out as a great adventure that will demand all that we have and are. It is only when the start has been made that we begin to discern how much more is involved in it than that. It does not take very long thus to realize that so long as the Christian life is regarded and practised as the copying of an example, it is a hopeless quest. We find soon enough that there is something radically wrong with us, a 'traitor' element in our nature which may at any moment betray even the object of its dearest love and loyalty. There is real need of an atonement, of the acceptance of a power greater than our own, which can overcome our basest denials and most shameful failures by a love which transforms them into the means of new beginnings. It is only through this bitter experience of sin with its amazing consequences of forgiveness that we come to realize that the secret of the Incarnation, the realization of the divine in human life, lies in the surrender of the soul to the influence of the Spirit of God. The attempt to live the life of Christ is abandoned for the attempt to live the life in Christ, and not until this is done is there any prospect of success.

It is a hard way and a long one, but there is one thing which all along serves to encourage and sustain us. Time and again we shall be tempted to despair, because we shall lose faith in the one central thing on which all depends, the character of God. He will seem afar off, deaf to our call, careless of our fate, and we shall feel inclined to say, 'Well, if He doesn't care, if He can't or won't do more for me, why should I persevere?' It is at such times that the significance of the Incarnation comes to our aid. The God with whom we have to do is the God whom Jesus knew and whom He made known to us in Himself. 'He that hath seen Me hath seen the Father.' He whom we seek is not one afar off, hiding Himself from us, or careless of

our search, but one who Himself comes out while we are yet afar to welcome us and draw us to Himself. The parable of the prodigal son is the truest of all pictures of the Christian life.

Well, there's something to go on with. I feel the more I try to write the further off I get from what I really want to say. Think it over and come and talk again.

F. A. COCKIN

NATIVE UNREST IN SOUTH AFRICA

By D. D. T. JABAVU, B.A.

Introductory. The aboriginal black people of South Africa have not remained unaffected by the general world movement of awakening race-consciousness that is stirring all coloured peoples in Japan, China, Egypt, the United States and the British West Indies. Even politicians and press agencies can no longer afford to ignore the manifestations in native life noticeable in the various political and other organizations, in riots, and in press and platform utterances. These people slowly emerging out of barbarism, or, to use a more correct expression, out of their African civilization, have for generations remained quiet, docile, even supine in their trust in the essential goodness of Englishmen. Now a remarkable change has come over things: white men both locally and in Britain have become hardened, while on the other hand the black man himself, under the guidance of an ambitious younger generation, has developed intelligence and some feeling of independence that has made him less easy of management. The general result is that since the accomplishment of Union in 1910 there has been a steady feeling of discontentment which has been fanned into active unrest during the last four years; and unless the attitude towards the coloured races and the methods of governing them is changed there is danger that what is known as the Native Question may culminate sooner or later in some ugly collision between white and black.

The questions therefore before us are: What is the nature of this unrest? What is its origin? What should be done by white South Africa to allay it, arrest it, and to rebuild the country on a foundation that will secure the goodwill of all for all time? These questions are not easy

to answer satisfactorily. In the limited space of a short article the writer will aim at giving impressions of outstanding factors in the great problem from the viewpoint of a Native of the soil.

Manifestations of Unrest. Amongst the many forms in which native unrest exhibits itself, the most conspicuous is that of riots and threatened riots for a living wage, as seen at Port Elizabeth, Durban, East London, Cape Town, King Williamstown and elsewhere in all the provinces.

These are an index of the degree of exasperation to which the aborigines have been brought by the unjust wages obtaining at a time of severe stress in the cost of living. The lack of consideration on the part of employers in this matter has rendered the Natives, in their disturbed state, easy victims to the belief in Marcus Garvey, whose Black Republic propaganda promises such great things. It promises among other things : the expulsion of the white man and his yoke of misrule from their midst ; Negro autonomy (' I Afrika mayi buye ' = Let Africa be restored to us) with Garvey himself as Lord High Potentate ; a black star fleet with powerful black armies bringing salvation, and bags of grain to relieve Africans from the economic pinch. This because of its attractiveness has made a deep impression on our illiterate people, so that even from backwood hamlets rings the magic motto ' Ama Melika ayeza ' (The Americans are coming).

In 1920 the immediate causes of unrest were starvation, low wages and the high prices of life's necessaries. In almost all the big towns of the Union the commotion was visible, attaining its climax in the Port Elizabeth riots where there was considerable loss of life ; and where a government commission established the fact that ' while the cost of the foodstuffs and necessaries ordinarily consumed and used by natives had increased by 105 per cent the percentage of increase in wage was 60, so that the native with 2s. 6d. a day in 1914 was really in a better position by 40 per cent than he was in 1920 with 4s. a day.' The

causes of trouble therefore were real, but have since been partly mitigated. With seasonable rains at Christmas (1920) followed by a satisfactory crop the situation in regard to wage earners in towns has been somewhat eased. Grievances of another type have now come to the surface, the two chief of which are the land question and the salaries of native school teachers.

The land question is many-sided. The so-called native reserves are becoming over-populated, and more land is required from somewhere. The story is the same for the Transvaal, the Transkeian territories and Eastern Cape Colony. Basutoland, for instance, has less than 10,000 square miles of habitable land for her already crowded 420,000 agrarian people who double their number every twenty-five years. Municipalities in many towns deny security of tenure to Natives who supply their town labour, reserve the right and frequently threaten to move their native inhabitants from their dwellings and sites at any time and to anywhere, and then blame these people for not beautifying their homes. How the latter can be expected to rise in the scale of civilization under such conditions it is difficult to conceive.

Again the complete embargo placed on the purchase of land by Natives in the Orange Free State (where no Native may buy land) constitutes one of the crudest anomalies in South Africa and is being more and more felt as a grievance.

Another important cause of unrest comes from the shockingly low salaries paid by Government to native teachers. The enormity of neglect in this particular can hardly be exaggerated, for the tremendous power for good this class of Native is to the state in inculcating ideas of loyalty and admiration for British justice in the hearts of the young is well known. The native teachers have not been agitators for political privileges, but to-day even they, after enduring miserable salaries long before the Great War, salaries which never enabled them to lead decent lives, salaries which to-day are worth about half the pre-war

scale, after seeing the salaries of Europeans, Indians, and coloured teachers advanced by substantial margins, have had the chagrin of being treated as the Cinderella of the family.

Not much different is the case of the black mine-labourer whose wages have remained at about the pre-war level whilst his white supervisors, through their trade union, have had theirs sent up to exorbitant figures. The system of artificial colour-bar laws with exploitation of the black man's sweat and blood is already producing a deep but quiet feeling of resentment in the black man's heart. Not infrequently does one hear private discussion on these lines : ' If the white man is really superior to us, as he vehemently claims, then why does he bolster up his superiority over us by colour-bar legislation ? Why does he fear black and Indian merchants ? Why does he preclude the African from showing what he can do in his alleged inferiority ? ' So much for the actual items of unrest. We shall now examine the ground in which this unrest is nurtured.

Factors making for Unrest. Among factors making for a charged atmosphere is the fact that a number of better educated native young men, some apparently without regular employment, who carry weight with the rank and file of native labourers, influence the latter in one way and another on political and other burning questions affecting their life, and continually raise funds for one project or another. They are often mistaken by the European public for vindictive and anti-white malcontents. In truth they are the product of the many social and economic pin-pricks of injustice so universally to be found in the Orange Free State and Transvaal. The influence of the press in South Africa, where there is little independent thought, is greater both for good or for bad than, say, in Europe. And it is unfortunate that in many towns press agencies do not avail themselves more of the opportunities of allaying the spirit of ill-will than they do. For example, the proceedings of a very important General Missionary

Conference at Durban, that admittedly handled the native question with thorough investigation and arrestingly business-like methods, received barely a few inches in the press summary as compared with columns on horse-racing, lawsuits and other matter of small national significance. Crime is often the only form of public advertisement for the Native. Undue prominence is given to occasional 'black peril' cases and yellow scares, instead of to much valuable constructive work that is being quietly done by both white and black. The native press, lacking in educated native contributors, has frequently erred in being either too ineffectively docile or, on the other hand, too inflammatory. By these varied circumstances native public opinion has been influenced and developed for many years until the old love for, and confidence in, British impartiality has been undermined. Since the Boer War of 1900 and through various political happenings [1] the Natives have gradually lost confidence in the even-handedness of British institutions, particularly in the Northern provinces. Just as it has taken twenty years for them to lose this confidence so it is going to require more than one generation to restore it.

Again, the South African racial atmosphere of reserve and suspicion will not help matters, because race relations here are artificially strained and unnatural as compared with those in, say, the West Indies, Dahomey and Great Britain. For instance, during my eleven years in England I constantly admired the Englishman's spirit of open-mindedness, justice and real goodness towards foreigners. In sport he was fairness personified, adoring the brilliant Indian cricketers and upholding negro boxers even at the expense of his own race. In social intercourse it was frequently an advantage to be a black man. The Bantu in South Africa have long known that when a white man first arrives from England he is full of love for the black people. But in a few months he is compelled by his fellow whites, at the threat of social

[1] See further particulars in my book, *The Black Problem*. Lovedale: The Book Department. London: Friends' Bookshop, 140 Bishopsgate, E.C. 4s. 4d. 1920.

ostracism, to change. Cases of this are innumerable in ordinary life, whilst mission circles too are in some cases not wholly without it nowadays. The necessity for maintaining this false atmosphere is seriously upheld by semi-educated whites everywhere in South Africa. To take one typical letter in a voluminous anti-native correspondence in the Bloemfontein *Farmer's Weekly*, in a lengthy and ambitious article on what is called 'First Principles and Heredity' long-exploded pseudo-scientific theories are propounded as new discoveries :

> The difference intellectually between the Negro and European races is irrevocably fixed by the limitations set by skull formation and heredity; . . . the natural place of the Negro races in South Africa is to remain hewers of wood and drawers of water; and until our native policy is based upon the scientific and candid recognition of this fact, we shall find no practical or workable solution of the Native Question.

This is the guiding theory followed by many, however amusing it must be to Jean Finot and modern ethnologists and sociologists.

Next, the effects of the world war constitute a powerful factor in the development of native mentality. The Bantu were taken by surprise that European nations who led in education and Christianity should find no other means than the sword and accumulated destructive weapons to settle their diplomatic differences. Their vast contingent of labourers drawn from every tribe visited France, and returned to educate every section of the Bantu on the goodness of whites in Europe as against the hardness of whites in South Africa. The war has awakened an otherwise long-dormant race-consciousness in the Bantu, as witness : (*a*) a spirit of union and growing tendencies for organization on trade-union lines, specially among labourers and teachers against European exploitation and injustice ; (*b*) a general desire for higher and sounder education, the present training schools being overwhelmed with pupils in the worst years of drought and high prices (1917–1920) ; (*c*) the spread of religious separatist movements (for instance

in one native township near Johannesburg there are no less than 32 native churches for the spiritual needs of only a few thousand people ; in Pretoria it is said there are 63, while the Union Government has registered 106. Some flourish with interesting names such as Bethesda Zion Apostolic, African United Gaza, Natural Church of Ethiopia, Pentecostal Holiness, Christian Catholic Church in Zion, etc.) ; (*d*) the evidence of a self-assertive attitude against petty sub-officials who annoyingly impose their authority upon the ' school Native.'

The fact can no longer be concealed that in many of the smaller up-country towns where the European is harsh towards the Bantu a sense of deep contempt for, and resentment against, the white man is unfortunately becoming more and more widespread.[1] And unless a sympathetic spirit becomes speedily diffused among the whites, confidence in British equity will in time become totally extinguished. This is expressing in mild terms the situation in the Transvaal. Here as in all the other affairs of life it is easier to destroy than to construct. The lasting impression of goodwill left in the memories of the non-European population of South Africa by Queen Victoria took generations to establish. In spite of the treatment under the Dutch régime in the Orange Free State and the Transvaal when a black-skinned man was regarded as no better than a baboon (' zomaar bobejaan ') the Basuto and the Bechuana races so implicitly believed in the English and ' Mofumahali ' Victoria that their leaders, Chief Moshoeshoe and King Khama spontaneously and voluntarily handed over their people and territories, though unconquered, to the tutelage of the Great Queen and the English nation. This confidence lasted until the Boer War, when it was shaken to its foundation at the annexation of the Dutch republics by a series of events : the Treaty of Vereeniging 1901 (when Englishmen for the first time gave way on their principle of ' Equal

[1] See a pamphlet of anti-European poems, *The Dark Musician of the Northern Transvaal*, by Moses Mpahlele of Pietersburg.

rights for all civilized men south of the Zambesi ' by conceding to the Dutch the denial of the franchise to the Bantu); Bambata's rebellion in 1906 (against an oppressive poll tax); the Union Act in 1910 (entrenching colour discrimination in legislation); the Lands Act in 1913 (with its cruel evictions in the Orange Free State) and others mentioned in my *Black Problem.*

It is remarkable how the attitude of the Englishman, long famed for magnanimity, has been considerably changed towards a compromise with the negrophobist Orange Free State ideas, whilst the Dutch, with a strong anti-native tradition have, to their credit, somewhat toned down and become more humane than they were in 1898 in the Transvaal, and have actually produced a number of first-rank statesmen, as the world has reason to know.

The Native, too, is by his development contributing unconsciously to this atmosphere of change. He is frequently referred to as a child, a child-race that must be guided and protected by his white guardian. Yes, but this child is no longer a baby; he is growing big, big enough to speak and ask some awkward questions, becoming precocious, irrepressible, and perhaps unruly at times, but nevertheless needing sympathy, without which he cannot grow on right lines, though grow he will and must. He wants all encouragement, but does he always get it ? The white man himself replies, ' In practice the Native receives very little encouragement, outside of the Transkei, to cultivate his land better; indeed we have known of European farmers looking with great disfavour on any attempt on the part of native cultivators to increase production.' They must learn to help themselves, hence the origin of bodies like ' The Native and Coloured Industrial and Commercial Workers' Union ' and their well-known activities directed against the exploitation of native labour. They are working on lines of organization and agitation as the only means of securing fair wages.

Conclusions. South Africa has always been in need

of scientific men and psychologists prepared to devote their time and brains to a thoroughgoing study of the Native Question, because most Europeans, including those who have had much to do with ruling the Africans, have not troubled themselves to understand the mind of the black man and its peculiar ways, while most Natives, including the better-educated class, understand only the external character of the white man but cannot know his inner soul and ideals without having lived with him on various social levels and on terms approximating to equal social intercourse.

One exemplary method of doing this, although it has hitherto had little advertisement, is that of the ethnological studies carried on by the South African Association for the Advancement of Science (notably the papers by Dr C. T. Loram, Rev. J. R. L. Kingon, etc.) and by the South Africa General Missionary Conference (with papers like those of the Rev. F. Goring, Dr N. Macvicar, etc.). In these papers it is made abundantly clear that the Bantu cannot be successfully administered as one homogeneous population. Opportunities must be given for those who have advanced in civilization to obtain suitable outlets for their capability. To repress them is impracticable.

A step in the right direction is the Native Affairs Act of 1920, which is a credit to General Smuts. The Commission appointed under that Act is already proving to be a boon to the country; on the one hand Cabinet Ministers refer to it all perplexing legislation when faced by awkward questions in Parliament, while on the other hand the native people utilize it as a tribunal before which to voice their grievances at length, thus obtaining the satisfaction of having their affairs seriously considered. For one party it is a convenient refuge, for the other a useful safety-valve for letting out steam. At best, however, it is only a good beginning, for it is inconceivable that Natives as a whole will ever be satisfied until they have full power of control over their taxation, revenue and its distribution. Whether this can best be done by granting them a sort of *imperium*

in imperio, or otherwise, remains to be seen. A wise step here would be the institution of a special Ministry of Native Affairs with a full-time minister taking charge of all the interests of Natives, as has lately been urged in the European and native press ; the present arrangement satisfies nobody. Certainly the present position of taxation without representation cannot last long without bringing the entire non-European population into lines of direct conflict with the South African Government. The troublesome Transvaal poll tax agitation is an illustration of this.

The coloured races (and here one includes Indians, Hottentots, mixed-blooded coloured peoples and Bantu) need to substitute for untrained leaders a number of intellectual spokesmen of the type of Booker T. Washington, J. E. K. Aggrey and R. R. Moton, among the American Negroes, who will call attention in a vigorous but constitutional manner to some of the glaring examples of injustice (such as the municipalities who use their native revenue for other than native purposes), throw light upon the conditions in the Reserves (Transkei, Zululand, Rhodesia), expose the evils of the pass laws (whereby Natives are treated as prisoners of war), the jury system, etc., and who will at the same time furnish constructive schemes for the amelioration of the conditions of their people, on lines of co-operation with the friendly section of the whites.

On the part of the rulers, certain principles deserve study : the better educated Natives cannot be neglected in legislative affairs by reason of their small percentage as compared with the masses. If they are allowed to become disaffected their influence will react injuriously to the country.

The various missionary societies, while they have in their proper and traditional manner supplied the spiritual and educational needs of the Bantu with conspicuous success cannot, however, afford to stop there in their work. For with quickened race-consciousness the Bantu, in the words of missionaries themselves, ' claim to be allowed a

larger share, or even absolute control in the organization of the Church and the direction of ecclesiastical concerns.' These demands are not unjust, and missionaries, being *in loco parentis*, should be patient and meet them in the way that has been adopted by the United Free Church of Scotland of late. If no consideration is accorded him in this respect then the black man's Christianity, through the prevalent divisive tendencies, will continue to sink deeper into chaos. Under this head one should mention that religious bodies at the home base should make greater use of their juvenile organizations in inculcating a spirit of friendliness towards foreign races. Members of the Y.M.C.A. and the Student Christian Movements should, out of higher spiritual patriotism, seek work as teachers in our native secondary schools as far as that is possible, with the purpose of applying the principles of Christianity in a practical fashion to counteract the growing contempt which the Natives are developing for white Christians who preach to them at length without living out their message. Such practical testimony of a true Christian life goes much further than any amount of philanthropic donations to African missions. The social uplift of the benighted races must be regarded as being as important as preaching, for it is there that the missionaries can best show the depth of their sympathy and love. Black people are easy to manage if you love them, for they are emotionally sensitive and quick to respond; otherwise they are difficult. After all this is true of most human beings.

The European races of South Africa will solve their Native Question when, and probably only when, they as a whole make a serious endeavour to deal with the Bantu people in a sympathetic spirit, which in the last analysis is founded on our Lord's gospel dictum 'Love thy neighbour as thyself.'

D. D. T. Jabavu

AGRICULTURE AMONGST THE NATIVES OF SOUTH AFRICA

By BERNARD HUSS

A PROBLEM which is being more and more pushed into the foreground in this country is the raising and improving of agriculture amongst the Natives of this country. In this article the writer will give a short description of the present low state of native agriculture, then show the importance of agriculture for this country, and conclude by a survey of the methods of teaching our Natives better and more profitable cultivation of the soil.

I

We learn about the state of agriculture among Natives by our own personal observation and by the statements of authorities well versed in the subject.

A walk through the fields of Natives often presents a sad sight. Amongst a forest of flourishing weeds some poor cultivated plants seem to struggle for life, whereas on those fields the cultivated plants should flourish and the weeds should fight in vain for existence. A really heart-rending sight is presented by derelict lands, fields given up because they are worn out or unfit for further cultivation by reason of erosion. The soil is the most precious food-producing machine entrusted by God to man, and every square inch of it should be saved from ruin. Too much soil has already been devastated. Then look at the poor crops reaped by the Natives. One of my teachers, upon hearing that our native scholars have reaped six bags of mealies from 900 square yards (one-fifth of an acre) actually went to the place where the mealies had been

shelled and counted the bags. He said that he would be glad if he could get so much from his big field. Twenty bags of Kaffir potatoes would be considered a satisfactory yield from an acre of native-owned land. In May 1919 our boys reaped 150 bags from an acre.

We must now search for some of the reasons for this poor state of agriculture among the Natives. There are two sets of reasons, one for which the Native cannot be blamed, and the other for which he should be blamed. Among the former reasons are these: Originally the Natives were fighters and hunters, and they have not centuries of education and experience behind them as have the Europeans. In the good old times cattle and game supplied the Native's few wants, and the little planting which had to be done was done by the women. Although the conditions have greatly changed, civilization has not yet so far advanced as to create many new wants among the Natives. Their wants are still few, and they are easily satisfied with a bare living. The greatest drawback to the development of agriculture is the unsatisfactory system of land tenure, and over it the Native has no control. By far the greater part of the Natives live in locations under the tribal system, or on European-owned farms as tenants. In the locations the chief can give or withhold fields almost arbitrarily, while the position of Natives who are tenants on a farm is not much better. Apparently the only satisfactory system to which the march of civilization must eventually lead is individual tenure or ownership. But this matter bristles with so many difficulties that it will require all the brains of our cleverest South African statesmen to find a satisfactory adjustment. But has education done nothing to raise the Native in past years? Unfortunately the education which the Natives received in the past was rather bookish, and tended to make them believe that to work with hands was degrading. Even now many educated or rather semi-civilized Natives despise manual work.

There are other reasons for which the Natives could be blamed. They have a conservative character and regard new things with suspicion. If the Europeans give them useful advice they often will not believe, thinking that there must be some hidden trick. But the greatest obstacle to progress is the strong and unshakable faith in witchcraft. Dudley Kidd writes :

> It is said that in European political life the only subject on which all parties are agreed is the multiplication table. The one subject that all Natives are agreed upon is the reality of magic. No Native in his senses dreams of doubting the tremendous power of magic. A Native might possibly doubt whether the grass is green or not; he might doubt whether sunshine were warm; but he could never doubt that magic is reality. It is the one subject on which there can be no controversy. (*Essential Kafir*, p. 139.)

The Rev. Noel Roberts says :

> Until faith in witchcraft is eradicated, it will never be possible to educate the Natives in scientific methods of stockfarming and agriculture. At present all the methods and practices of civilized man are regarded as merely the superior magic of the white man.

When the Natives see our good crops at Marianhill they say it is on account of manure. The mouth says ' manure,' but the heart says ' medicine.' Even if we try to explain to them our methods, their last word is : ' Yes, but there is still something behind it.'

II

How important agriculture is for the country of South Africa can be seen from the following general and particular reasons :

(1) *General reasons.* (*a*) Agriculture is the first art which God Himself ordered the first man to practise. It is the first step to civilization. All the strong ancient nations were agricultural people. It is a truism that the farming people are the backbone of the state because they supply the necessary moral fibre. The foundation of the

present prosperity of South Africa was laid by the early settlers, who were hard-working farmers.

(*b*) Agriculture is the most necessary art; we can exist without the innumerable productions of technical skill, but not without the productions of the soil.

(*c*) It is also the healthiest art, as it provides much exercise in the open air.

(*d*) Agriculture has also an ennobling and uplifting influence on man's character. This was experienced in American prisons when the criminals were induced to till a small plot of ground. The care of the plants, the watching of their growth, the pleasure of reaping, all these things had a very beneficial effect on the rough characters of the prisoners, and helped to raise them and make them better men again.

(2) *Particular reasons.* (*a*) The most important reason seems to be the rapid increase of the population. The native wars are over; Government carefully prevents the outbreak or spread of infectious diseases. From statistics we learn that the native population in Natal doubles itself in 37 years, in the Cape in 28 years, and in Basutoland in even less than 20 years. About one-fifth of Natal was laid out in locations for the exclusive use of the Natives, yet according to native ideas the locations are full to overflowing, and many young men cannot get fields any more. Under a proper system of tillage the locations could carry a much larger population. As the people keep on increasing, whereas the land does not increase, the Natives must learn to make two blades of grass grow where formerly only one blade grew.

(*b*) Natives were formerly fighters and hunters. Now these former activities, which exist no more, must be replaced by an adequate substitute. Life, which in the past was full and interesting, must be so even now, and the only salutary and satisfactory alternative to replace the former interests is manual labour which is found in the tillage of the soil. This will form a safety valve or an outlet for the

Native's strong physical powers, and the people will remain a strong and healthy race and be prevented from becoming stagnant.

(*c*) Under the tribal system there was no encouragement for the Natives to adopt better methods of cultivation. Only security can furnish an incentive to improvement. The more the Natives become educated, the more will they desire to be free from the fetters of the tribal system and to have their own fields. Already in 1855 experiments were made with allotting small holdings to certain Natives, and now in the Transkei several districts were surveyed and titles given to Natives under certain conditions. The system works excellently, but in order to ensure a permanent success Natives must learn how to manage their allotments so that they will never get exhausted.

(*d*) The aim of education is to prepare the children for life after school, and it has been repeatedly stated in Parliament, on platforms and in the press that one of the future needs of our native children is a knowledge of agriculture.

(*e*) Children are greatly interested in agriculture. Especially when they are taken to the garden or a field they observe with interest the developments of plants, the aspect of the fields, the various tillage operations, etc.

(*f*) The grown-up Natives are very capable of learning and practising the right methods of agriculture. The Rev. Noel Roberts says :

> The South African Natives undoubtedly possess many talents which, if highly developed, might prove of inestimable value to our country by increasing its productions. They possess wonderful gifts in the management of animals, and, if scientifically trained, should prove to be most useful breeders of cattle, sheep, goats and poultry. If their natural gifts of husbandry were directed into right channels, export trade might be increased an hundredfold.

(*g*) Many men are compelled to go to work in the mines or in the towns, and consequently the women and girls are left more or less idle at home. The cultivation of fields provides a very suitable employment for them, and supplies

their somewhat aimless lives with a definite aim, and inspires them with hope for success.

(*h*) A very strong reason for teaching the Natives agriculture is the fact that it must become the chief industry in South Africa as the mines are already getting exhausted and being closed down one after the other, so that ultimately the South African people, whites and Natives, must become chiefly an agricultural people, a nation which produces everything it needs in the line of food-stuffs and which can export a great deal to other countries. If the Natives knew how to till well even small fields, the country could certainly export a few million bags of mealies grown by the natives. More than two thousand years ago the people of Egypt annually exported to Rome seven million bags of wheat. Why could not our Natives export mealies every year to England? But what do we see instead of that? The Indians plant bananas and vegetables, get rich and buy their own farms or take the money away to India.

III

After having shown the great need of instruction in agriculture for the Natives, the question arises how this can be effected.

The first thing which is often mentioned is the Government. 'The Government should do that' is usually said by people who do not want to help themselves, who think that the Government must find a cure for all social or economic evils. In former days and among the Europeans this was not the attitude. The white settlers started farming, and after agriculture had been fairly developed, the Government established a Department of Agriculture, in whose wake followed agricultural colleges and experimental stations, laboratories for scientific research in the various branches of agriculture, and farm literature distributed gratis. But while this was being

done the farmers were not idle; they organized their various associations, whose activities culminate in their annual shows, and established their co-operative societies.

The Natives must make a similar earnest start, begin to till their fields better and organize farmers' associations on a small and simple scale. One which was organized by the Rev. J. E. East at Middledrift in the Cape Province is doing noble pioneer work for the Natives there. Then the Natives will make an impression on the Government and will undoubtedly secure liberal assistance. Something has already been done. At Tsolo in the Transkei there is a flourishing government agricultural school for Natives; the government-aided South African Native College at Fort Hare has a special department for agriculture; the Transkeian General Council, the majority of whose members are Natives, spends thousands of pounds annually for agricultural purposes.

The former Chief Inspector of Native Education in Natal, Dr C. T. Loram, maintains in his book, *The Education of the South African Native*, that it is clearly the duty of the school authorities to teach the rising generation better methods of agriculture. Therefore he introduced into the native teacher's curriculum nature study and agriculture, which are twin sisters, evidently with the hope that from the teachers the knowledge may spread out into wider social circles. The beginning with teaching agriculture must be made in school with the children because their minds are still plastic, whereas it is very hard to teach people already advanced in years. Here in Marianhill in our training college and schools I am teaching agriculture to 300 scholars from Standard I. upwards and I have no intention of ever dropping it, as quite a new world can be laid open to the children when they are taught about the soil, its wonders and its possibilities.

The children in our schools can and should be taught agriculture both theoretically and practically. The principles of the theory of agriculture will be found laid

down in a text-book which has been published by the writer.[1] Every teacher will be able to master those principles by careful study and to explain them to the children. The practical work has to be done in the school garden, to which the Education Department attaches more importance than to any other subject except character training.

Apart from the instruction to be carried on in school the appointment of reliable Natives as farm demonstrators is advocated from various quarters. These men have done splendid work in the Southern States, and at present there is one such demonstrator at Middleburg, the Rev. J. E. East, an American Negro, who, besides preaching the Gospel to the natives, preached agriculture at the same time, both by word and example, and was therefore appointed by the Government as farm demonstrator.

Above the gate of the Marianhill Monastery is written in large iron letters : *Ora et labora.* This was the motto of the first missionaries who, 500 years after Christ, went from Italy to the North to convert the heathen of Europe. They were the pioneers of civilization, and under their efforts the Christianization and civilization of the different nations went hand in hand, they taught the heathen religion and agriculture ; the cultivation of the soul and of the soil went on together. So it is or should be to-day. It is therefore one of the duties of the missionaries to foster agricultural activities among their converts.

But that body of men who can best assist both the Government and missionaries in this matter are the native teachers, who should be the salt of the community not only in religious, moral and intellectual matters, but also on economic lines. Every teacher should be an enthusiastic agriculturist for many reasons : to increase his income, to have the necessary outdoor exercise after spending some hours in the close air of the class-room, to make good use of his leisure time as befits an educated and well-cultured gentleman and to provide an antidote for idleness and vice,

[1] London: Longmans. 5s. 1921.

to be able to teach his pupils and the surrounding native community.

Besides the teachers there is still another body of men to whom we should look as pioneers of agriculture among their race. These men are the so-called leaders of the Natives and other influential and well-educated men. Their better education will enable them to obtain more knowledge by studying, to make practical experiments in the field and then to start small farmers' associations. No educated Native should miss the annual agricultural show held at the nearest centre, and if possible, he should attend more than one. These shows are first-rate object lessons, demonstrating the many and wonderful possibilities of the South African soil. They are of an enormous educational value inasmuch as they furnish a powerful incentive to increased agricultural activities.

In 1917 there was much talk of raising an army of 100,000 Natives able to use rifle and bayonet. What we urgently need now is an army of Natives able to use spade and rake or plough and harrow, men who are willing to live for their country ; this army is not wanted for killing people, but for making them live and prosper. When a wave of patriotism and public excitement sweeps over a country aroused by the display of military uniforms and bands, then thousands are found flocking to the colours ready to make the supreme sacrifice by dying for their country. We rightly look upon such men as heroes, but it is no less heroism if some native teacher struggles away unobserved in the lonely back veldt tilling the soil with the sweat on his brow and teaching his fellow-men by his noble example, and thus contributing his ' bit ' to the welfare and material progress of the race. It requires a hero's courage to do this for years, unobserved, unapplauded, and without any of the incentives and rewards found in military life. But such effort will not remain unacknowledged for ever, as the Bible tells us. ' Then shall the King say, Come, ye blessed of my Father, possess you the kingdom

prepared for you, for I was hungry, and you gave me to eat. Then shall the just answer him, saying: Lord, when did we see thee hungry and feed thee? And the King shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me' (Matt. xxv. 34–40). With these words socially efficient people are promised their reward in the next world. The best way to help other people is to teach them how to help themselves, and if you teach your neighbours how to wrest their daily bread from the soil, then you do them a far greater social service than by supplying them merely with food.

Agricultural knowledge can also be spread by native literature. When the Natives are sufficiently advanced, they will be able to use the current European literature on farming or, what would be still better, have their own agricultural journal suited to their own special needs. This paper could be the means of communication between the various native farmers' associations which we hope to see springing up like mushrooms. Reports about shows and individual experiences would also form interesting and instructive items.

For the improvement of farming we need a strong body of disinterested men, men willing to live for and serve their country, perhaps in obscurity and without reward, men who, like Booker Washington, find their greatest happiness in making other people better and happier citizens. No reward is promised in the Bible to the selfish man or to the man who buries his talents, but ample recognition is in store for the unselfish and socially efficient man.

Bernard Huss

THE 'PROPHET MOVEMENT' IN CONGO

By P. H. J. LERRIGO, M.D.

GRAVE disturbance has been caused in the work alike of Protestant and Roman Catholic missions in the Lower Congo during the past year by the rise and rapid growth of 'the Prophet Movement,' centering in the teaching and activities of Simon Kibangu, one of the members of the church at Wathen, a station of the English Baptist Mission.

The movement began in May 1921, and at the time of the writer's arrival in Congo (August), was in full swing. My itinerary happened to take me through the midst of the section most affected, and by the kindness of the missionaries, I was able to observe the movement and secure full information regarding it.

The details of the movement are given somewhat at length in the following pages, first, because the whole agitation would seem to indicate a new and growing sense of solidarity and African race consciousness which must be reckoned with in future; secondly, because of the historical importance which the movement is bound to assume, and thirdly, because of the indication found in it of a desire for leadership, a willingness to pay the price of leadership, and, at least to some extent, a capacity for leadership which indubitably can and should be capitalized for the Kingdom of God.

Budimbu, an English-speaking native who had been an eye-witness of the early manifestations of the movement, and who knew the prophet personally, told me the story of the latter's call and vision, which he had from his own lips. His English was quaint, but perfectly intelligible. The story as told by Kibangu the prophet ran thus:

A friend had died in another village. According to custom, I Kibangu went there carrying a gift of cloth. The people were dancing when we arrived and I fell in a fit and was unconscious. My father and mother took me home. On the way we met a man who was neither black nor white, nor was he a mulatto. He was very finely dressed.

'Where are you taking the young man?' he asked.

'We are taking him home; he is ill,' my father replied.

'No,' said the stranger, 'he is not ill. He will be all right soon.'

We continued on our way and camped for the night. During the night I wanted a drink and said:

'Mother, I go to get water.' I went to the stream, but fell into a deep hole. After a while mother and father called:

'Son, why are you so long getting water?'

They came to look for me and soon I found that mother had fallen into the hole beside me. But suddenly we were lifted out of the pit without any effort upon our part. After we arrived home I fell sick with *makwanza* and had sores all over my body.

There came to the house a man dressed in nothing but a meagre rag, and he also was full of sores. He asked for water and my mother, who was a good Christian, took our cup and gave him water to drink. He turned to go and I said to mother:

'Why did you give him to drink from our cup? He is full of sores.'

The stranger overheard me and came back.

'Why do you speak thus?' he asked. 'You also are full of sores. If you will rub yourself with palm oil you will be cured.'

That night the stranger came again in a dream. He brought a Bible and said:

'This is a good book. You must study it and preach.'

'Nay,' said I, 'I am no preacher or teacher. I cannot do it.'

'Then take the book to your mother and tell her that she must preach.'

'Why do you not speak to her yourself?' said I.

Then the stranger told me of a sick child in a neighbouring village, saying that I must go and pray for her healing. But I refused, telling him that they would not believe my words, and might persecute and kill me.

Later he came to my mother in a dream telling her that I must preach and heal, but I would not. Finally he came to me again and said:

'There is a sick child in a certain village. You must go there, pray, lay your hands on the child and heal it. If you do not go, I shall require your soul of you.'

So the next day I went and found the sick child as he had said. The people were gathered around weeping and wailing. I pushed them aside and prayed a long time for the child. Then I laid my hands upon it, and immediately I shook with great violence. But the child was healed and nestled upon its mother's bosom and commenced to suck. Then they

brought to me other sick people. I prayed and touched them and they were healed.

Kibangu established himself in his own village of Nkamba. The fame of his exploits soon spread far and wide, and the people began to come to him from every direction, either to secure healing for themselves or to bring their friends and relatives who were in need of aid.

Dr Judson C. King of Banza Manteke says that he personally saw scores of men and women on the trail. Patients were carried in hammocks and otherwise from all points to the railroad in order to get them to the prophet. Some died on the road both going and returning. The medical work at the mission stations was brought to a standstill. Dr King's hospital had formerly been so overtaxed that more than double the number of its ordinary capacity would be crowded into it and others slept in sheds. All these patients disappeared.

Budimbu, who related to me the prophet's story, said that when he went to visit the prophet he took with him an old blind man named Talongo. Kibangu undertook to heal him after the manner of Jesus. He spat and made clay and told him to go to the river and wash. This he did and they asked him whether he could see. He replied: 'I can see very, very dimly.' But Budimbu adds: 'He had been able to see thus before.' No increase of vision came to him later. Budimbu also took the son of the medal-chief, Manda, to the prophet, carrying him all the way, thirty miles, for he was far gone in sleeping sickness. The prophet prayed and commanded him to be well in the name of Jesus, but after they had carried him home again he died. Four dead bodies were taken to the prophet from around Lukunga, but he could not raise them and they were buried at Nkamba.

The movement grew rapidly in popularity notwithstanding the dubiety of its healing feature. The people came in such large numbers that the prophet was kept at work from early morning until late at night, having hardly time to

eat and sleep. The people were told to have faith that they would be healed, and that they must claim healing in spite of appearances in order to receive the blessing. When asked: 'Were you healed?' the patient would respond unhesitatingly: 'Yes, I was healed,' notwithstanding manifest evidence to the contrary. In one case a blind man was asked: 'Can you see?' 'Yes,' was the response, but investigation showed the lens to be as opaque as ever.

Before long others associated themselves with Kibangu, both men and women, as helpers; and later, prophets of the movement commenced to appear at other points, or set up for themselves in other villages after having secured Kibangu's blessing. These minor prophets and prophetesses were not for the most part those who had been actively associated with the Church. In many cases they were heathen of very bad character or those who had formerly been church members but were no longer in fellowship on account of gross sin.

It became manifest ere long that there were considerable admixtures of old superstition in the movement. A prophet set up in the neighbourhood of Banza Manteke, and the missionary at that point, the Rev. J. E. Geil, sent word asking him to come and talk the matter over with him. After a few days he came and stood outside Mr Geil's house evidently under great excitement, accompanied by a number of bad characters, some of whom were intoxicated. He foamed at the mouth and shook violently but said nothing for a time. Then he suddenly broke out:

'You sent for me. What do you want?' Mr Geil said: 'I should like to talk with you about the work you are doing.'

'It is the work of God. Don't you believe it is God's work?' This he ejaculated in an explosive and truculent fashion. Mr Geil replied:

'I do not want to quarrel with you. I should like to talk it over quietly.'

It was Sunday morning and they had been just upon the

point of proceeding to the pool at the foot of the hill for a baptismal service. The prophet seemed anxious to assume charge of the assembled crowd, and Mr Geil feared a disturbance. Placing his hand upon the prophet's arm he warned him not to cause any trouble. Meanwhile the prophet was working himself into a frenzy, shaking, leaping and rolling his eyes. Mr Geil led the way to the baptism, but the prophet and his followers came also shouting and making a noise.

The shaking here mentioned is quite characteristic of the movement. A prophet is not supposed to have 'the power' unless he begins to shake uncontrollably, and the harder the shaking the greater the power.

The whole movement was, of course, intensely interesting to the leaders in the native Church, deacons, pastors and others. A large number of the more superficial characters were led away by it, but others seemed to discern its true nature from the beginning.

A group of native leaders from Banza Manteke made a personal investigation of the whole matter. Their report, written by Davidi Mbadi, is of great interest. It was printed in the native paper, and is, in part, as follows :

'Try the spirits, whether they be of God.' On June 2nd, I, Timoteo Vingadio, Isake Muendo and Samuel Katu went to the prophet at Wando. On the way we met a crazy man who was bound and was being led by a cord, also a blind man. These two came from the prophet but they were not healed. We arrived at Wando on June 6th. In the afternoon we watched the work of the prophet but did not entirely understand it. On June 7th we looked again and saw that he was unable to heal the child of Timoteo who had sleeping sickness, Isake Diblia who is lame, a woman who has crippled feet, and a blind chief Makuka of Kinkanza. We saw also that he could not raise a dead child.

Then he said: 'Look, the sun and the moon are fighting.' When we looked we did not see it. Then he urged men and women to do evil deeds. When they did not agree he punished them by making them sit in the sun. He urged them to agree to what he was telling them and testify to its truth. This business resembles the witchcraft adhered to by our fathers—the old idea that a witch doctor ate a person and that they must testify that he did so.

We saw that he was shaking greatly and throwing his head from side to

side, rolling his eyes and jumping in the air. This is also like when our fathers acknowledged the healing of the witch doctors. The person in the centre of the witch circle having grass gloves on his hands did just as we now see this man do.

He said the hymns of God must be sung enthusiastically, then he would have power to heal. Was the Lord Jesus given power by man? And did He heal the sick by hymns? No, indeed.

The prophet's person must not be touched by the people. This also is like the taboo of the witch doctor. His staff must not be touched—just like the taboo. He warned the people of God not to take communion on Sunday but only on Monday. Other words there are, but in all of them the Word of God is being mixed with deception and distorted. . . .

Some of us went away at once but one of the servants of the prophet came to tell us that if we went away, to-day or to-morrow we should see a sign in the path and die. I replied: 'You will hear only that we have arrived in our village.'

A grave feature of the movement was the development of anti-white sentiment. Statements were freely made to the effect that God was about to drive the white people out of the Congo and give their possessions to the natives. It was stated that some of the prophets advised the people to refuse to work for the white man or to pay taxes to the state. Singularly enough also there was a prophetic phase of the movement. The Lord was to return immediately and therefore it was useless to plant gardens. This was the feature which led the Government to take active measures against the leaders. A considerable number of the prophets have been imprisoned as well as many of their followers, particularly those who were discovered to be aiding the movement by funds or assisting in public meetings. The prophets prepared a number of hymns which at once became popular. So far as they have fallen into the hands of the missionaries they seem to be sufficiently innocuous. The usual militant phraseology of church hymns such as 'Onward, Christian Soldiers,' appears in them, and was not always understood by the state authorities unfamiliar with evangelical terminology. Their use was forbidden, and disobedience sometimes led to arrest.

It was suspected that a connexion existed between this

uprising and the general world-wide pan-African agitation, but such connexion has not been established and if it existed at all it was probably of a vague and uncertain character. There seems no doubt but that the movement was entirely innocent in the beginning, Kibangu, its originator, being one of those neurotic individuals who are subject to such visions as have not infrequently in other lands and among other peoples given rise to religious movements of a transitory nature. It is not impossible that the anti-white group may have seen the possibilities of the movement and have taken advantage of it to a certain extent to propagate their ideas. Certainly the state officers believed this to be the case.

The court-martial on Kibangu resulted in conviction and a death sentence. Both this and the long sentences of penal servitude given to many of his followers seem disproportionately severe in view of the facts brought out at the trial. If other evidence is in the possession of the Government, pointing more definitely to the danger of a serious revolt of blacks against whites, it should certainly be made public.

A most unfortunate development in the matter was the utterly unjustified attack made by one of the Congo newspapers upon missionaries of the Baptist Missionary Society, accusing them of disloyalty and collusion with anti-white leaders. It should be stated most emphatically that the attitude of the men in question, in common with missionaries of all other societies, was distinctly antagonistic to the entire movement and whole-heartedly in support of the Government. Indeed, the counsel of the missionaries did much to counteract and limit the spread of the delusion, and they themselves very soon fell under the condemnation of the leaders for refusing their support and encouragement.

Sympathy for the condemned criminal, however just his sentence, is an entirely appropriate Christian sentiment, and the missionaries were well within their rights in petitioning King Albert for the exercise of clemency towards Kibangu. He has seen fit to accede to the request and has

reprieved him. It is hoped and confidently believed that when the immediate excitement caused by the movement has passed away other sentences will be commuted and the deported natives, many of whom seem to have erred through ignorance, will be permitted to return to their homes.

The excitement on the Lower Congo has already died down to a considerable degree. The people were greatly disappointed in the failure of the prophets to heal in so many cases, and are to some extent disillusioned. Moreover the novelty of the thing has worn off and the average native is not anxious to incur the displeasure of the state unnecessarily. On the other hand, many of those who have been punished pose as martyrs and claim to suffer joyfully for Jesus' sake. As one woman put it: 'Do not weep for me. I am not seeing any trouble because I am being sent away. It is for the sake of the Gospel.'

There are evidences that the movement is just beginning to appear at villages upon the upper river, but it will probably not grow to the proportions it assumed in Lower Congo.

In the meantime there seems to be a very evident revival of real religion throughout the whole of the Lower Congo region. Renewed interest in the Gospel is manifest at Kinshasa. The prayer meetings are crowded. Thousands of books are being sold. The people come from many distant points to buy. There are many inquirers and large numbers are asking for baptism. The same is true at other Lower Congo points. The missionaries are proceeding with great caution on account of the previous excitement. The new converts are put upon long probation or received into provisional membership, but nevertheless the new interest seems to be widespread and of a very genuine character.

P. H. J. Lerrigo

THE HOME BASE OF MISSIONS

I. CO-OPERATION IN LINES OF ADVANCE

By NELSON BITTON

The home base is the neglected factor of the great missionary problem. It is the Cinderella of the household. Because its province is that of the commissariat, and generally 'below stairs,' its possibilities as well as its needs are overlooked or forgotten. Occasionally, however, we are reminded that without supplies the army cannot march forward and that a campaign depends upon its efficiency at the base as well as upon the skill of the field leaders and the bravery of its advance guards. Then, when supplies are threatened and the campaign halts, we remember the home base. The kitchen and Cinderella demand at once our attention and our thought. The missionary enterprise becomes forthwith concerned for the health and welfare of the home Church and with the organization through which its supplies are drawn.

The home base work of missions can hardly ever be spectacular. By its nature it is prosaic and indeed almost dreary. It deals with the very material and problems that ofttimes wear down and break the spirit of the leaders of church life. The resources at its disposal are just those which are acknowledged—*ad nauseam*—to be unequal to the claims of everyday life in the home lands. Somehow it has to find the means for stretching these resources to the point of sustaining the biggest endeavour that has ever entered the mind of man. Its problem is to make a Church said to be ineffective at home efficient for world evangelization. It may be that at the heart of the home base service of Christian missions lies the real solution of the whole root problem of Christian success or failure, and that a truly

effective home base propaganda would prove the radical cure for the ills of the whole Christian Church.

It is difficult to overestimate what the saving power for the Church of a well-defined, scientifically studied and corporately undertaken plan of campaign for the missionary enterprise might have been. How it might have lifted the whole life of our Christian organizations out of the realms of petty discussion and dogma-chopping into a consideration of the magnificent and final task of discipleship! Or to what unforeseen stages it might have carried forward the whole plan of Christian unity in forcing Christ's people by vision of a duty along paths of practical and harmonious service, who can say? What we know from such experience as we have is this—that it is in the light and thought of our final Christian tasks we are brought most nearly together and demonstrate most clearly the saving power of our faith.

So long, however, as the churches of the home lands of missions are indifferent to the claims of missionary service, or inadequately equipped for the supply of this service, it is quite clear that the work of Christian missions cannot be carried through to a successful issue. Informed zeal, out of which proceed adequate and sacrificial gifts of possession and life, provides the only sufficient basis for a world task. So long as there remains an unfulfilled duty in the home Church there must be an uncompleted task in missionary service abroad. 'Without us they cannot become perfect.' Our cause cannot halt at home and finally succeed in fields afar off. The Church must be captured for the ideals of a world Gospel before the world can be conquered for Christ, the world's Redeemer.

For this fundamental reason it is both vain and cowardly to evade the definite and detailed problems raised by the necessity of the home base campaign by thrusting them out into the mission field for experiment and progress or by postponing them to an undated millennium to be solved *deus ex machina*. The need is too crying and urgent for the one and the commandment too absolute for the other.

Whilst we are fencing with each other within the Church or discussing millennial theories in selected assemblies the tragic fact remains of a world rolling on in ruin with a saving Gospel which it does not know at its door. We are disputing in the market place while the waiting world dies for want of the Word of Truth.

The enlistment of the whole Church for the service and redemption of all men is the immediate and outstanding duty of the home base campaign of missions. With the propaganda for universal service within the Church there is a concomitant but secondary (in point of duty) task of evangelizing by missionary appeal those on the fringe of, or outside, the Church's ordinary life. The first constituency with which we deal must be that to which we owe the duty of ministry on the ground of a common acknowledgment of Christ's headship and from which we have consequently the right to claim a whole Christian service.

At the present time it cannot be suggested by even the most thoughtless that a majority of this constituency is enlisted for the support of Christian missions. A significant feature of this deplorable situation is that missionary support and missionary knowledge go hand in hand. *The unsupporting majority does not know!* It may be that in numerous instances it is wilfully ignorant, but the fact remains, and it is one of the gravest indictments of the inadequacy of our home missionary propaganda. Moreover it reveals a problem which, although it varies, is nevertheless common to all branches of the Church and to almost every section of church life. It is an interdenominational problem of the widest magnitude. From it bishops are not separate; clergy and lay readers, ministers and village evangelists, Sunday school teachers and district visitors, indeed every grade of Christian ministry lies somewhere within it. It is a problem of no one church but of the whole Church.

The very agencies, then, upon which we are bound to depend in our human endeavour, are largely inoperative for our great missionary purpose. Is it any wonder that the

sounding challenge of the world's great mission fields awakens little response when the men and women who should sound the trumpet call are so often themselves dumb and even deaf? If the trumpet give no sound at all, who then shall prepare himself for battle? Our great missionary task to-day lies here at hand, within the Church.

In dealing with this part of our home base task it is clear that to secure a general acknowledgment of their claim those most concerned must act together and will act most effectively for each if they act for the good of all. No valid missionary organization has left this question wholly untouched and every experiment which has been made may bring a contribution to the awaited and effective answer. *Experience must be shared.* That there will be varieties of application of whatever methods may be adopted is very clear, but there are vital principles which are common. Directly we lift the ideals of our missionary campaign out of the denominational into the universal it becomes clear not only that the task is one, but that while the means of its accomplishment are possibly varied, they are never conflicting and never exclusive. Common counsel then becomes imperative, save to the foolish or the intransigeant, and brother will 'clasp the hand of brother.'

Even the record and confession of failure will be of service. Each will help the other to avoid the pitfalls for the unwary with which the path of missionary advocacy is strewn. One will experiment for the good of all and will joyfully share in what any may have proved serviceable. Home base workers will be ready to work for as well as with each other in mutual trust, in a spirit of good understanding, yet still regardful of the particular problem of each. There is to-day a rich body of experience within the ranks of missionary workers, available if called for, but so far unmobilized for the common good. Much effort is running to waste for lack of united investigation. No missionary secretary in the service of the home base can fail to have been struck, on comparison, with the similarities of experience in widely differing mission-

ary organizations, each of which has paid for its experience a wholly needless price simply through lack of co-operative counsel. To share experience is to walk in the way of economy and efficiency.

Such mutual counsel as would follow the pooling of experience would inevitably help to relieve a pressure widely felt and commonly resented in all the churches to-day. The conflict and, ofttimes, competition of missionary appeals for work and gift is largely the result of a lack of common policy. Missionary societies have not yet learned the secret of working harmoniously with the whole range of church service. Every society which has definite affiliations with a church order realizes the persistent nature of the difficulty which arises from being regarded *ab extra*. So long as the great missionary appeal is associated with a society, this difficulty must continue. When and where the sense of a society is lost in an appreciation of the missionary claim as emanating from *the* Society—the agency of the Kingdom—the strain dies down. Just so far as the particular claim is shown in its relation to the whole programme of the Church, by so much does the force of the appeal increase. Until missionary societies are avowedly conscious of the whole programme of missions, of which they each form but a part, their individual approach must lack conviction and power, even for their own constituency.

The presentation of the whole programme and appeal is so difficult a task that it can only be done co-operatively. It cannot even be attempted until we are ready to pool our propaganda resources. It is here, of course, that our major difficulties arise, but there are few of them insuperable even now, and none of them insuperable finally. Many of the obstacles in the way are temporary, or personal, or the fruits of partial organization or of an inadequate conception of the task. Others are traditional and less easy of disposal, or ecclesiastically temperamental and call for grace and patience. A few must be frankly recognized as, at present, insolvable; but none is beyond the range of Christian hope.

The fact to be ever remembered is that there are resources within the Church which have never yet been rightly used for the missionary campaign because they have never been brought unitedly to a focal point. Where some progress has been attempted and made the results have been astonishing. They are a promise and prophecy of what might be. The success which has followed almost invariably the united preparation and publication of missionary educational literature provides for us (next to the work of the Conference of Missionary Societies in Great Britain and Ireland and the Foreign Missions Conference of North America) our most outstanding illustration. A definite aim—namely, missionary education in all grades through literature—a common service and the enlistment of the best available men and women for the work required, have helped to change for good the whole face of our educational problem on the side of missionary literature.

Such success is a lesson and a challenge. The education of the Christian ministry is as urgent and vital a task as that of the training of workers amongst the young or the leaders of study circles. There the preparation of special literature apart from training in the methods of its use is like providing tools for amateur workers to play with. Efficiency in application is essential. As with the task of providing leaders in the Sunday school and for young people's work, so with the Christian ministry. It is one of the first lines of real advance. Not in any sense can it be thought of as simply a denominational problem, unless we set a church above the Kingdom. Both common principles and common material are involved in the treatment of the task. The constituency to be reached ranges from the theological student to the foremost leaders of church life and thought. Moreover the people who can undertake it effectively are not numerous, and their service should be used for the benefit of all concerned. The work that is called for can only be attempted by co-operative thought and action, and involves literature, conference and training.

The general advocacy of missions within the range of church life depends chiefly upon the pulpit, but the specific advocacy of the cause is in the hands of the mission houses. The backbone of this advocacy is the deputation service of missionaries on furlough. The weakness and inadequacy of this agency is common knowledge. It is weak and inadequate largely for want of care and common sense. A few belated attempts are made to prepare missionaries home from their fields of service for work among the churches, but there is no system of preparation for missionary speakers which serves to help men and women to give of their best, and to give it in the most effective manner. The circumstances which force missionaries, handicapped by long absence from home and ignorant of home conditions, to missionary advocacy without training or skilled help, are cruelly wasteful and must be changed. It is from the missionary more than from any other source that the constituency gathers its ideas of the nature of Christian missions. By united effort in training we must help the furlough missionary to do justice to himself and his work. An annual training school for missionaries about to visit the churches is an essential part of the co-operative service demanded today. Here again by united counsel and act we serve one another and best advance the common cause.

The essential unity of the missionary campaign is realized most fully in the regard paid by the whole Church of Christ to the outstanding missionary servants of God. Xavier, Lull, Damien, Eliot, Hudson Taylor, Carey, Patteson, David Hill, Judson, Livingstone, Henry Martyn, James Chalmers—these are of no party or sect. They are, by common consent, our Apostles of Christ claimed and cherished by all. What belongs to the common stock should be utilized for the common good, not simply as biography when dead, but in the advocacy of a cause which is a unity while still alive. David Livingstone, as a missionary on furlough, was the direct promoter of at least three great African missionary enterprises,—one Presbyterian, one Anglican and one Congrega-

tional. No denominational gag ought to fetter the speech of our great missionary apostles.

There is both a need and a demand for the occasional demonstration of united missionary advance by public advocacy. Publicity has its place in the home base campaign for missions. Those numerous Christians of a nominal order who will not attend the ordinary missionary meeting or read missionary literature may be awakened from lethargy if they are made to realize that Christian missions are the expression of the great side of the life of the Church and not an illustration of its littleness. An appreciation of the exact nature of missions as the Church's great adventure for winning a world might become a work of grace in these dull hearts and minds. The real meaning of Christianity is too often obscured by its merely local application, and, apart from the vision of the Kingdom widely and practically applied to world needs, must ever fail to command the allegiance of the mass of mankind. The evangelistic value to the home Church of missionary advocacy is scarcely yet understood.

Such demonstration, therefore, as is here suggested, and such work as is carried on through a missionary press bureau can never be merely in the nature of self-advertisement. If so, it stands condemned. The root reason for its adoption as a part of the missionary home base campaign is its place as a factor in religious education. Only indirectly can it be ' money raising,' and to associate such an endeavour with a financial ' drive ' as the main objective is to forget alike psychological, educative and practical considerations. Nor can it ever be an end in itself. As a means, however, for conveying knowledge to the ofttimes thoughtless and unheeding, and for the very necessary purpose of correcting utterly misleading impressions of missionary work, publicity, carefully planned, co-ordinated and followed up, ought to render a very wide service to the work in the mission field, and, by extending largely both the base and motive of support, strengthen considerably the service of missions at home.

There is a vast amount of unsuspected goodwill buried in the heart of the common man waiting a favourable opportunity for release. Now and again a latch is lifted and a door begins to swing open—one day in Geneva, another day in Washington—but we see not yet an open door. That substantial good in the heart of man, we as Christians believe, will only find its unfettered expression through the Gospel of Jesus. If we could but lead men to see themselves and the world in the light of His purpose, all the ideals of Washington and Geneva, and vastly more, would come to the point of realization. That is just our task. Christian missions are a means to that great end. We are called to rally our ranks and unite our forces and begin our march forward together. That which is possible must be attempted, whether it is little or much and whether the journey together be long or short. The route will surely extend as the host advances. That such a high endeavour can only be attempted with the prospect of success by a united purpose and in pursuance of a common plan is very clear. The plan will be unfolded as an adequate understanding of the problem and survey of the constituency, both actual and possible, proceeds. It will then be worked as all the forces available for so comprehensive a service are inspired, mobilized and equipped.

Then lift the flag of the Last Crusade!
And fill the ranks of the last Brigade!
March on to the fields where the world's remade
And the ancient dreams come true.

NELSON BITTON

II. THE SCOTTISH CHURCHES' MISSIONARY CAMPAIGN

BY DONALD FRASER

THE Scottish Churches' Missionary Campaign has arisen out of a great necessity because the times demand it. It

introduces nothing new, but seeks to penetrate the existing services with the spirit of missions, and to lead the Church into the fullest service for the whole world.

The war has had disastrous effects on the contribution which Scotland has been making towards evangelization. In one Church there are 93 vacancies in the foreign field and little prospect of candidates to fill these places. In another Church there are 35 vacancies, while Scotland's contribution to missionary service would demand at least 200 new missionaries immediately. This shortage has arisen through various reasons. An unusually large number of men and women have had to retire from the foreign field, broken in health through the long strain of the war years. Several of the students who had been thinking of missionary service were killed, others have been injured in health and cannot now face work in tropical lands, others have had to shoulder home responsibilities because their brothers have been killed in the war, and others have become so engrossed with the urgent and bitter need at home that they have felt it their duty to give their lives to service for their own land. It is this first necessity of candidates for vacancies in the foreign field which has created the campaign.

At the same time we recognize that the world has so changed in these later years that it is absolutely necessary not only to hold the work already begun, but to enter into new and larger opportunities. The western world has come into close touch with the eastern. Isolation has ceased. Interdependence has become a fact. The reactions of the West and East are rapid and constant. One of the most evident of these is the unrest, and the demand for new liberties, which have come out of a rapidly created national self-consciousness. The life of the West has flowed into the East, and it is of supreme importance that we see to it that all our human contacts are Christian. Nothing but bitterness and disorder can follow the meeting of West with East when the white race is contemptuous, and

does not recognize the value of human personality in the coloured.

The Government, too, has added to the responsibilities of Scotland through the removal of German missionaries from certain large areas. In the west of Africa the German missions in the Gold Coast and Togoland have been entrusted to the Scottish Churches, as well as a large section of the work in Tanganyika Territory. To take the place of the very efficient German missionaries who were there we shall require scores of new missionaries from Scotland. Whether the time may come when the German Churches will again be allowed to serve in British Colonies does not immediately affect the situation. The problem is that their past work is derelict. Flocks are unshepherded, and people are unevangelized. All the time any one who appreciates the inadequacy of non-Christian religions, and the fact that Jesus Christ is waiting for the coming of the nations to Him, must recognize that millions of his fellows are to-day in bitter need of the Gospel, and that the Church has the only secret for the creation of that character which can adequately meet the present necessity. With some sense of the condition of the world and the poor response which has come from Scotland to meet that need, the campaign has been started. The first step taken was to call together to a little Retreat two or three representatives from the churches. These men and women considered for a few days the general plans of the campaign and approved of them after some amendment. Then we approached the missionary committees of each one of the churches, laying before them our general scheme and asking for a proportionate representation for the working council. In every case we received a warm response, and each one of the evangelical churches in Scotland appointed official representatives. A finance committee was then formed of leading business men, and a budget of £10,000 was presented to them for the carrying out of our plans within two years. They shouldered the responsibility and have already made a good start in

gathering the necessary funds. The general plan along which we propose to carry out our campaign is as follows.[1]

We have begun to hold a series of Town Missions throughout the land. In October of this year we are calling together a great Congress of representatives of the whole church life in Scotland at Glasgow. A Press Bureau has been opened with the idea of using the splendid opportunity which is given to us of reaching the general life of Scotland through the daily, and especially the provincial press. Campaigns among school boys and school girls are being carried through with the view of bringing before young adolescent life the call of a great and worthy service. We are also hoping to have a series of exhibitions on behalf of all the churches. Finally we have formed a little candidates' committee to give advice and financial assistance to young men and women who are willing to prepare themselves for foreign service. This general plan is not static, but it is gradually taking that shape which the circumstances of the case week by week, and month by month, prove to be the most productive.

A number of able men have been called in to the service of the campaign. My own church has allowed me to spend an extra year at home during furlough to give myself wholly to the campaign service. A great deal of the energy and power of the movement must depend upon its leaders, and we think that we have been extremely fortunate in getting a group of men who can carry the campaign through.

We are only launching two or three of these special departments but the preparations for the Congress are now well under way. The Town Missions, however, have already worked in eleven towns in Scotland. These missions have become the greatest agency of the campaign, and promise to leave very deep impressions on the general church life of the land. As their system is somewhat new and may carry some suggestions to other countries, I propose to tell in detail our method of carrying on the missions.

[1] For a fuller but earlier statement, see Mr Fraser's article in *The East and The West*, 1921 (Oct.), pp. 351–6.

First of all we select a town which is not too large to be tackled as a unit. The largest town that we have yet worked was Greenock with a population of 81,000. It was necessary to use something like forty-three missionaries to carry this campaign through. We first of all receive an invitation from some ministers in a town. If we are able to accept it, they gather all the clergymen and leading laymen together to discuss our plans. When all the denominations have agreed to throw themselves into the mission we begin preparations. The local press is thoroughly worked. Articles appear week by week on missionary service. The church people are also kept well informed and much preparation through prayer is made. When the time of the mission arrives we open on Monday evening with a general meeting to which all the church workers of the various congregations in the town are invited. At this social service we always have the Provost and Town Council giving us a civic welcome, and some representatives of the churches speak on behalf of the organized Church. Then one or two of us try to strike the note of the coming mission. A series of missionary services follows. In Greenock there were more than 200 meetings addressed by missionaries during the week. The chief of these are usually as follows : A mass meeting of the women's missionary associations, another of the girls' missionary organizations, a mass meeting of the Bible classes for young men and women, on the Wednesday evening a combined meeting of all the churches. Friday evening is devoted to young peoples' services, when lantern lectures are given, and there is a rally of Boy Scouts, Boys' Brigade, Girl Guides, and other uniformed societies. On Saturday afternoon we have a demonstration for Sunday-school teachers on how to use missions in the Sunday school. In the evening there is a prayer meeting at which all the missionaries are present. Sunday sees missionaries in every pulpit, morning and evening, and in every Bible class and Sunday school. In addition to these the education authority has always given us permission to send missionaries to the

various schools to speak during the religious instruction hour, and in many cases special gatherings for school boys have been arranged by the headmasters. We consider this one of the very best features of the mission, for the teachers find the missionary talk of the greatest educational value, and to the boys the change in school routine is always a delight. During the week we hold a number of group meetings when ladies or gentlemen invite ten or twenty of their personal friends to spend an evening in their home along with a missionary to have a frank discussion on missionary work. At these group meetings we are able to speak candidly about missionary criticisms, and to explain in detail many things that men and women wish to know about the kind of service which missionaries are supposed to give.

Throughout the week the interest grows deeper and stronger. It is one's constant experience to find the places of meeting crowded to their utmost capacity; then the very spirit of expectation and preparation compels the missionaries to give of their very best. On Sundays the ordinary church services are better attended than usual and each of the missionaries reports a spirit of response in the congregation such as has seldom been experienced. But when we come to the dedication service at the end of the mission we have the most dramatic picture of the week's mission. In small towns sometimes all the churches close for the evening, and unite in one great meeting. But this is not always possible. Then we meet at eight o'clock, at the close of the evening services. In no case have we found one building in the town large enough to hold the congregation which gathers. In one town three overflow meetings were crowded and hundreds of people turned away. But it is not so much the great mass of people who come to these services which impresses one, as the atmosphere of the gatherings. There you have an extraordinary opportunity for evangelistic as well as for higher spiritual service. You see row after row of men and women present who never

ordinarily go to church, but have been drawn in by the reports of this great effort. Young people are there in hundreds whose minds have been touched during the week, and who are ready to respond to any strong missionary and spiritual appeal.

At the dedication service all the ministers of the town attend as well as all the missionaries who are taking part in the campaign. It is a wonderful experience for many of these towns to see, for the first time in their history, perhaps as many as thirty missionaries, gathered from all over the world, sitting together on the platform, a visible representation of the world-wide service of the Church and of the great need of the nations beyond. At the service representative ministers of several of the denominations take part. It is interesting to notice that here in Scotland we have had no difficulty in gathering in the most hearty co-operation of all bodies. The Church of Scotland, Wesleyans, Baptists, the Episcopal Church in Scotland, the United Free Church and all the other denominations are present during the week and at the dedication service, and their ministers take part in it. The address is an appeal to serve the Lord Jesus Christ, and for every member of the Church to dedicate himself and herself to the doing of God's will throughout the whole world. As the congregation disperses, schedules are at the door which those who wish to serve the Kingdom of God overseas as traders, officials or missionaries may take home with them. Many of these are asked for, and already we are receiving in the office a considerable number which have been filled up by men and women who seek to give themselves to the service of the Kingdom in some capacity overseas. But among the scores of candidates whom we now have there are very few who will be able to answer the present need immediately.

One of the greatest results of our mission is the creation of a wonderful spirit of fraternity. During the week it has been found possible for the ministers of every church to work together on a common platform for the great service

of the Kingdom of God, and in each town a fraternity of the ministers, and in some cases of the laymen, in the various denominations, has been created or strengthened. In Scotland just now there is much discussion about the possibility of union between two of the great churches. But what is wanted most of all is the spirit of union, and one has heard again and again ministers and laymen say at the end of the mission, 'Now we are ripe for a union of the churches.' On the basis of service and loyalty to Jesus Christ, Lord and King of the whole earth, the petty ecclesiastical differences are forgotten, and the one uppermost thought is the greatness of the King and of His Kingdom of which we are all subjects.

All the missionaries who have served in our teams recognize that this kind of deputation work is far more inspiring for themselves, and fruitful in the Church, than the old accustomed form. There is no longer the difficult isolation of effort, scattered over a wide area, with no two meetings related to one another. Throughout the week we are engaged in cumulative educational work. Prayer and thought have prepared the people to receive the message of the missionaries. Each meeting helps to make the following one more interesting and productive. It is also a great thing for the missionaries to be associated with others in the same service from other lands. The fellowship is a constant encouragement and inspiration to them.

We do not leave the mission to close without an effort to make its fruit permanent. Representatives from the various committees and organizations of the churches are with us throughout the week, and use their opportunities to create new feeders for the work of their church, and to strengthen the existing auxiliaries. A large bookstall, full of missionary literature and of helps for the teaching of foreign missions in Bible classes and Sunday schools, is given a prominent place at every meeting, and there are most gratifying sales.

The great Missionary Congress in Glasgow in October of this year will be different in purpose and scope from the

memorable conference in Edinburgh in 1910, for it will not be a gathering of missionary experts to discuss matters of policy and co-operation. It is to be a congress of representatives of the ordinary church life of Scotland, met with the idea of considering how Christian people may best serve the Will of God for the whole world. One-third of the representation will consist of ministers, one-third of women, and one-third of laymen. It is hoped that these will be assembled from the entire community, and from all evangelical churches.

From the beginning of the campaign it has been felt by all of us that throughout Scotland there is an awakening in religious life, and that there is need to present to the Church a great thought of God, who is more than a national Deity, and of the absorbing service for a whole world to which men and women are called in virtue of their fellowship with Christ, the Saviour of the world. Daily we see that we have come to the Church at the right moment, and one never conducts a dedication service without an almost overwhelming sense of awe, because we are unlocking gates which will let loose floods of life and service which will carry unmeasured blessing to Scotland and the whole world.

DONALD FRASER

REVIEWS OF BOOKS

A SURVEY OF A CHINESE CITY

PEKING: A SOCIAL SURVEY. Conducted under the auspices of the Princeton University Center in China and the Peking Young Men's Christian Association. By SIDNEY D. GAMBLE, assisted by JOHN STEWART BURGESS. New York: Doran. $5. London: Oxford University Press. 21s. 1921.

THIS volume is both important and significant. It is important because it is a careful survey and a well-rounded description of the social life of a great Chinese city. It begins with an introductory statement and a summary of the conclusions arrived at in the body of the volume. There then follow a brief history and a description of the geography of the city. Next comes a chapter on government which contains a clear account of the overlapping jurisdictions in the nation's capital and enlightening and commendatory paragraphs on the surprisingly efficient police system that has grown up in recent years. Much of the material for the survey, indeed, comes from the records of these police. A chapter on population follows, with figures which show clearly the presence in the city of large numbers of students, officials and expectant officials, many of them without their families, and with hints at some of the problems which these bring. Then there are chapters on health, on the educational situation—with the progress that has been made by government, private and missionary agencies in the last few years—and on the commercial system. In this last there is an informing, although not particularly new account of the guilds of a Chinese city, and, what is more novel, there are suggestions of the changes which are impending for this older economic order as the industrial revolution makes itself felt. A chapter on recreation follows with a vivid picture of some of the changes which have been wrought by contact with the Occident. Just after it is an account of the social evil with a portrayal of conditions which have been aggravated by the great excess of the male population of the city over the female, and by the presence of so many young men who are living away from the restraints of home. Important comparisons are made between

the statistics for Peking and for some of the other large cities of the world. Then there are chapters on poverty and the various attempts to relieve it, and on the prison system, with an interesting account of the model penitentiaries which are one of the most encouraging developments in the new China. There follow a summary of a more minute survey of one of the districts of Peking, and an account of some intimate contacts with a few families of this district. Chapters XV and XVI contain a detailed study of the membership and the work of one church and two chapels under the American Board and a religious survey of the entire city. The final chapter is an account of a community service group which arose from the preparation of the book, and which has attempted to bring to bear on some of the conditions revealed the efforts of the Christians of Peking. The last quarter of the volume is made up of appendices which contain interesting and important figures to illustrate the text. There are throughout the book numerous charts and maps which make vivid the statistics that they accompany. The work is, then, of prime importance as a careful, well-rounded and fairly accurate picture of the life of a Chinese city.

The book is also important as a picture of the changes which are rapidly taking place in the social structure of China. Any thoughtful observer knows that the coming of modern industrialism, transportation and western ideas and institutions will inevitably work a revolution in the entire fabric of Chinese society, but here we have in striking form a cross section of one of China's great cities with facts which show the revolution to be already under way and which shed some light on the new conditions which that revolution will bring.

The volume is, moreover, highly significant as the first of its kind. It is an indication that the missionary enterprise in China has reached the stage where it has the resources to make a careful and detailed survey of a great Chinese city and to dare to dream of bringing the Christian conscience to bear upon all the evils and the problems revealed. Such a book would have been impossible twenty years ago, both because missionary forces would have been inadequate and because sufficient Chinese co-operation could not have been obtained.

The volume is also significant as an indication of the spirit that is animating so many of the younger missionaries. They are convinced that the Christian Church in each land must set itself to the

task of permeating with the spirit of Christ the entire life of the nation, and they believe that as soon as a Chinese allies himself with the Church he should be encouraged to give expression to his newly formed purpose by undertaking some specific piece of work for the welfare of the community. The book may well be a foreshadowing of what the missionary enterprise is to be, especially in so far as that enterprise falls into the hands of university-trained men and women.

The book presents, moreover, a challenge to the Christian Church. It helps to remind us that our task is not completed when we have told the story of Christ to every creature, but that we are also commissioned to teach the nations 'to observe all things whatsoever I have commanded you.' In China, as in every other land, our duty as Christians has not been fulfilled until the whole social structure of the nation has been remade in the spirit of Christ. That, as we well know, cannot be completely done in one generation or in ten, but our generation can and must point the way, and if civilization is to be saved we must establish in China, as in every land, a Christian nucleus that will within our lifetime to some extent permeate with the Christian leaven the institutions and social ideals of the entire nation.

Mr Gamble's work seems singularly free from avoidable errors. Where figures are uncertain he has said so, and he tells us exactly how his information was obtained. On page 374, however, he mistakenly believes the Roman Catholic missions in Peking to be in the hands of the Jesuits. They are, of course, and have been for the past century and a half, in charge of the Lazarists. On page 146 he ascribes to Mr Hillier the invention of the first system for teaching the Chinese blind to read, forgetting what he himself states later on, that there was an earlier system by Mr Murray. Criticisms of such details—and there is ground for but few of them—seem captious. They must certainly not be allowed to obscure the fact that Mr Gamble has produced what must be for missionaries one of the best and most thought-provoking books of the last two or three years. His example deserves to be followed in many cities and towns in the Orient, both in gathering and presenting facts and in making a beginning at solving some of the problems that they disclose.

KENNETH SCOTT LATOURETTE

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A STUDY OF TUBERCULOSIS IN INDIA

TUBERCULOSIS IN INDIA: Its Prevalence, Causation and Prevention. By ARTHUR LANKESTER, M.D., formerly a Medical Missionary, Officer for Tuberculosis, Government of India. London: Butterworth. 10s. 1920.

THIS is a timely and most important book which should be carefully studied in missionary circles. One death out of seven or eight in India is caused by tuberculosis, and amongst the adults, in cities at least, about one in three. The situation is such as to demand serious attention, especially on the part of those engaged in school and zenana work. Dr Lankester presents to us, in language purposely adapted to the understanding of educated laymen, the results of an extensive inquiry carried on during two years under the auspices of the Research Fund Association of the Indian Government. He handles his subject with competence, and though some of his conclusions are necessarily tentative, in view of the complexity of the questions involved, most of his suggestions are based upon a sure judgment and are eminently practical.

He first proves that tuberculosis is on the increase, that it has invaded many districts where it was formerly unknown, and that it has spread from the cities into the villages. After discussing statistics and climatic conditions, the author proceeds to examine the social causes of tuberculosis in India. 'Tuberculosis is a social disease.' Conditions in a number of leading cities are examined. In Calcutta, phthisis caused more deaths, in 1913, than any of the acute infectious diseases, although both plague and cholera were present in an epidemic form. Chapter v deals with the Christian Community, and is followed by a discussion about immunity and susceptibility which leads to a series of important conclusions. The prevalence of tuberculosis amongst cattle is further examined and happily found to be excessively rare. Nevertheless, and contrary to a common belief, the various forms of non-pulmonary tuberculosis are found to be very prevalent.

The second part of the book, dealing with the causation of tuberculosis in India, is introduced by a short chapter on the tubercle bacillus. Poverty and overcrowding are next discussed. (In Bombay, 76 per cent of all families dwell in one-room tenements.) Very little can be done as long as municipal councils are ignorant of the most elementary laws of sanitation. Practical suggestions

for the construction of cheap but sanitary houses are given. The truth that tuberculosis is a social disease is nowhere more clearly demonstrated than in the chapter dealing with social customs regarding women's seclusion, child-marriages and the deplorable customs prevailing at child-births. Many bad habits have to be overcome, like spitting, chewing the betel nut, the prejudice against fresh air, unwise fashions in clothing, carelessness regarding food and the habit of covering one's face at night under a blanket.

The chapter on Educational Institutions is particularly important. 'A tremendous responsibility is laid upon those to whose care the health and even the lives of other people's children have been committed.' (*Report on Village Education in India*, p. 115.) In certain institutions, particularly in orphanages, the death-rate from consumption is five or ten times greater than amongst the children of the large cities. The sudden change of environment is dangerous and calls for understanding and sympathetic treatment. Those in charge of schools should have a clear knowledge of the early symptoms of tuberculosis. Questions of food, curriculum, clothing, exercise, ventilation, etc. are carefully discussed.

In the last part of the book, the best methods for the prevention of this terrible disease are considered. We agree with the author that the main remedy must not be sought in the erection of a large number of costly sanatoria so much as in a great and systematic health campaign. 'Tuberculosis is one symptom of the greater disease of ignorance, and we can only attack it by diffusing in the widest possible manner knowledge regarding the general conditions upon which healthy living depends.' Such teaching must be quite elementary and exceedingly practical, 'a knowledge which shall aim at influencing conduct and practice in the common details of daily life.' Dr Lankester is undoubtedly right in asking that health teaching should become a compulsory part of all school education. A 'sanitary conscience' must be created. Dr Lankester suggests the creation of a great League of Health to enrol all over the country a large army of helpers, which 'already exists, but only needs to be organized and enthused for action.' A Health Bureau for the creation and circulation of books, leaflets, diagrams, lantern slides, etc. would be an essential feature of such a league. The suggestion seems to us quite worth considering, and if such a scheme is started, missions and mission schools could greatly contribute to its success. The brilliant work done by

Dr W. W. Peter in China under the auspices of the Young Men's Christian Association is an example of what can be done.[1]

Dr Lankester's book, as we said in the beginning, deserves the widest possible circulation amongst missionaries and educated Indians. The only obstacle is that it is a little too bulky. The preparation of a cheap and much shorter popular edition would greatly facilitate the promotion of the objects which the author has in view.

P. DE BENOIT

LAUSANNE

[1] See the pamphlet: *The Health Show comes to Town*, by E. G. Routzahn, Russell Sage Foundation, New York. 30 cents. 1920.

THE ORGANIZATION OF 'PRIMITIVE' SOCIETY

PRIMITIVE SOCIETY. By ROBERT H. LOWIE, Ph.D., Associate Curator, Anthropology, American Museum of Natural History. With Bibliography and Index. New York: Boni & Liveright. $3. London: George Routledge & Sons, Ltd. 21s. 1921.

A BOOK bearing this title is open to very obvious criticism. In what sense are Zulus, Baganda, Todas, aboriginal Australians, etc., 'primitive'? Dr Lowie does not explain. The use of the word obscures the fact that behind these peoples there are many hundreds of thousands of years of development. In fact there are no 'primitives' to-day; the actual peoples do not represent them; we know nothing about 'primitive' society, nor can we know anything. Another criticism is suggested by an examination of Dr Lowie's bibliography. If these are all the books he has studied, what right has he to generalize about the lower culture as a whole? Only nineteen writers on Africa are cited and most of these are of no consequence in this connexion; some of the omissions are glaring, notably of the French literature; and yet the author dogmatizes about African society. Dr Lowie well says: 'The period has come for eschewing the all-embracing and baseless theories of yore and to settle down to that sober historical research involved in the intensive study of specific regions' (p. 423). Why then has he written this book? He has written it with three classes of reader in view: the layman interested in social anthropology, the investigator of neighbouring branches of science who requires sociological data, and the college student who is taking anthropological courses. No doubt all these will find much to help them.

In the Introduction and Conclusion Dr Lowie discusses the views of the two great anthropological schools: the historical, ethnological or sociological school represented in Britain by Dr Rivers and Professor Elliot Smith, and the psychological or evolutionary school of Sir Edward Tylor and Sir James Frazer. Confronted by cultural resemblances between peoples of diverse stock, the first interprets them by the hypothesis of borrowing, the second as being due to like causes. So there are two rival theories or methods: 'diffusion' on the one hand and 'independent evolution' on the other. Like Dr Marett, who has discussed these theories in his *Psychology and Folklore*[1] (pp. 72–98), Dr Lowie sees that they are logically not incompatible but complementary, but he distinguishes clearly between the theory of independent development and a belief in laws regulating the independent reproduction of the same *series* of stages, and this latter he formally abjures. 'By all means,' he says, 'let us register such sequences as may be found to recur in separated regions, but let us not dignify these strictly limited and sometimes trivial relations . . . by the pretentious title of historical laws' (p. 422). There is no necessity urging all societies along a fixed path from *a* to *b* and thence to *c*; a people may, and does, jump from *a* to *x*. The opposite view to this he calls 'solemn nonsense,' and a search for all-embracing laws of evolution in society 'a wild-goose chase.' While he scorns the dogmatism of those who assert the existence of such laws, he is equally dogmatic in asserting their non-existence. We do not like the way he has of referring to scientists who differ from him; he speaks of 'their purblind vision,' of 'swashbuckling diffusionists,' of Morgan's 'rodomontades,' and so on. Such phrases are surely out of place in a scientific treatise.

Dr Lowie begins with a discussion of the Family, the bilateral kin group, and in chapters II–V has much to say about marriage, marriage prohibitions, means of acquiring a mate, preferential mating, polygamy, polyandry, sexual communism, looseness of the family unit, matrilocal and patrilocal residence, sexual division of labour and segregation, kinship usages, taboos, privileged familiarity. There is much here that one would like to refer to. Though he speaks of the erroneous notions suggested by the catchword 'purchase' applied to wives, he continues to use it and 'brideprice.' Do people anywhere 'buy' wives in the sense that they buy slaves? We doubt it. In discussing the psychology of polygamy, he exaggerates,

[1] London: Methuen. 7s. 6d. 1920.

it seems to us, the social factors and overlooks entirely one of the most important elements, namely, the beliefs associated with the lactation period. He introduces the useful word 'siblings' as a generic term to include brother and sister; we would suggest to him the adoption of Frazer's term 'ortho-cousins' in place of 'parallel cousins.' It would seem that he has not taken note of Sir James Frazer's exhaustive discussion in *Folk-lore in the Old Testament* of cousin marriage, the sororate and levirate, age-grades, and ultimogeniture; had he done so, some of his conclusions might have been modified.

Dr Lowie then passes to the Unilateral Kinship Group, which is generally called the 'clan'; the word he prefers, 'sib,' is not quite so new as he thinks, for at least one eminent British anthropologist has used it. He passes in review types of sib-organization and concludes that its origin was multiple. In connexion with Totemism there is a helpful discussion of the theories of Frazer and Goldenweiser. Chapter VII deals with the history of the sib, and here the author stresses the influence of the transmission of property and the mode of residence after marriage. The position of Women is the subject of chapter VIII; it is one that needs great caution, for, as Dr Lowie well shows, their treatment is one thing, their legal status is quite another. He holds that woman's status is no sure index of cultural advancement. In a valuable section on Property proof is offered that the assumption of primitive communism in goods is false. To some readers the most suggestive chapters in the book will be the tenth and eleventh on Associations, that is to say, social units not based on the kinship factor. Sex moieties, divisions on the basis of matrimonial status, age-grades, social clubs, secret fraternities all go to show how gregarious men and women are. Succeeding chapters deal with Rank, Government and Justice. There is probably more to be said than Dr Lowie allows for Morgan's view that primitive institutions are invariably bound up with democratic government. Dr Lowie says that Morgan 'at his worst . . . never perpetrated more palpable nonsense.' We would suggest that he should restudy the central African tribes.

Dr Lowie, of course, will not expect that everyone will agree with all he says. He has written a stimulating, thought-provoking book, and no missionary in contast with so-called 'primitive' society can afford to overlook it.

DOVER EDWIN W. SMITH

SUMMARIES OF TWO INDIAN CLASSICS

THE LAWS OF MANU: A SUMMARY IN ENGLISH, WITH INTRODUCTION AND NOTES. By J. M. MACFIE. Madras: Christian Literature Society for India. R.1.12. 2s. 6d. 1921.

THE MAHABHARATA: A SUMMARY. By J. M. MACFIE. Madras: Christian Literature Society for India. R.2. 3s. 1921.

THE two books of which Mr Macfie has prepared a useful summary in English are amongst the books of the world which are so often quoted and so little read. To the great epic and the great law book of India references are overwhelmingly frequent in the land of their origin, either for the upholding of an ancient, though it may be a challenged custom or the illustration of a doubtful point of morality. The missionary or other European who is ignorant of these great works is often at a loss as to how to deal with a controversialist, and—which is more serious—stands apart from the common currents of thought and aspiration because he cannot trace them to their traditional source. Any excuse there may be for such ignorance is removed by the publication of these books, providing, as they do in handy form, for some measure of acquaintance with the contents of two of the most important literary possessions of India. They would be useful also to Indian students, for appeals to authority without sufficient acquaintance with the exact pronouncements of that authority are not by any means unknown, and it is surprising how frequently an authority fails to support the practice for the defence of which it has been cited.

Mr Macfie has probably done well to avoid the temptations of a critical introduction and elaborate annotations, though the notes he does supply are so useful as to make us wish for more. We should, however, be inclined to place the date of the Laws of Manu some two or three centuries later than his estimate. He is right in emphasizing the desire to establish Brahmin ascendancy as one of the prevailing tendencies of the compilation, and much of the doubtful and confused morality might be connected with this central aim. The claims of truth, it is said, may on occasion be disregarded if it is desired to show favour to a Brahman (cf. p. 76), and other castes are given few rights as compared with the highest. The power of a Brahman is greater even than that of kings or of the gods. His occupations are jealously guarded lest his dignity be impaired. He may not, e.g., practise usury, though in times of distress he is

graciously permitted to lend money provided that it is to very wicked people. Much of the morality, however, is of a high order, and the description of the duties of kings and statesmen is by no means obsolete, however primitive some of the conceptions of war and policy may appear to be. The study of the Laws will throw considerable light upon the state of society at the time of their compilation, and it will be seen that in many respects Indian customs have not greatly changed. We may gain insight also into many of the curious contradictions of religious and philosophical thought of modern times as we trace even in this ancient book the same readiness to entertain simultaneously the most contrary views and note the early conflicts between polytheism, pantheism and abstract idealism.

Many of the more interesting speculations and regulations of the Laws are embodied in the Mahabharata, the present form of which may be held to date from the first six centuries of our era. In attempting a summary of a compilation which is eight times as large as the Iliad and the Odyssey put together, Mr Macfie has essayed a tremendous task, and yet he has been successful in drawing attention to all the more important aspects. It has been said that what is not in the Mahabharata is not in India, and it is true that there is little in the mythology or in the religious or philosophical thought of India which cannot be shown to have some relation to material drawn from this vast storehouse. This summary will enable us to elicit some general impressions from the multitudinous details and will point the way to further study of particular aspects. We become familiar with the outstanding figures of the mythology. Krishna, e.g., becomes living and real, as a warrior of varying moods and changing standards of morality and not merely as the mouthpiece of the elevating teaching of the Gita. We trace the rivalry of the worships of Vishnu and Siva as we follow the epic story of the advantages to be derived from devotion to the respective deities. We are repeatedly struck by the contradictions between different points of view, by the conflict between higher and lower thought, by the combination of profundity and absurdity. We are led up to the heights of heaven and down to the depths of hell as we read the story, and the impression left upon us is one of perplexity akin to that expressed in the closing paragraph of Mr Macfie's introduction to the Laws of Manu :

> These great diversities of moral and spiritual outlook can only be explained by saying that the compilers drew their material from very different sources ;

but the mystery remains. How could any compilers be content to leave such contradictory teachings standing side by side, aspirations that carried men right up to the heart of God, superstitions that swept them into the abyss of despair and darkness?

CALCUTTA W. S. URQUHART

HYMNS OF INDIAN SAINTS

HYMNS OF THE TAMIL SAIVITE SAINTS. F. KINGSBURY and G. E. PHILLIPS. Calcutta: Association Press. London: Oxford University Press. 2s. 6d. 1921.

THE purpose of the Heritage of India series is 'to bring the best out of the ancient treasuries, so that it may be known, enjoyed and used.' The high level of the books already published should assure for this volume a welcome. It contains selections from the three poets of the Dēvāram—Sambandar, Apparswāmi and Sundaramūtti (about 600–800 A.D.)—and from Māṇikka Vāsahar (probably a little later), with introduction, explanatory notes and appendices. Many of the stanzas have never appeared in an English dress before. The stanzas selected are printed in the Tamil original with the English verse translation on the opposite page—an arrangement useful in South India, but perhaps open to criticism from the standpoint of the general reader, for whom nearly half the total of 132 pages is occupied by an unfamiliar script.

The faithfulness of the translation is sufficiently guaranteed by the fact that 'one of the translators . . . learned as a Saivite child to love these hymns,' and the book will be read with an added interest by some for that reason. The translators are fully aware of the extraordinary difficulty of the task they have undertaken. The hymns 'are essentially songs, intended to be sung to Indian tunes, in metres which no English metre can represent. Much of their charm depends upon assonance, upon plays upon words, upon close knitting of word with word, upon intricacy of metre and rhyme, almost as much as upon substance. It is not ungracious to say that the translators have hardly succeeded in conveying charm, or the sense of the devotional rapture which the original breathes, and without which it is difficult to understand the high place which these hymns occupy in South Indian affection. Few languages can be less amenable to happy English rendering than Tamil, and few modes of thought less naturally congenial to western interpretation than these richly decorated hymns.

Probably many readers would have welcomed somewhat fuller introductory matter, with some attempt to present a co-ordinated view of the value of the hymns from a devotional or literary standpoint, and some statement of their philosophical background. The translators say they have tried to reduce introductory matter to a minimum; but this is not an easy field for the western reader to enter, and the book would have been more valuable had a little more help been given. Nevertheless those who would be familiar with widespread forms of religious aspiration in India cannot do better than make a careful study of this useful little book.

J. S. M. Hooper

Nagari, Chittoor District

A JAPANESE GENTLEMAN IN PRISON

A Gentleman in Prison: The Story of Tokichi Ishii. Translated by Caroline Macdonald, with a Foreword by John Kelman, D.D. New York: Doran. $1.75. 1922.

Dr John Kelman in his Foreword calls this book (which has been extant in Japanese for a year) ' one of the world's great stories.' Few who read it in the English translation will think his estimate too high. The volume is in the form of an autobiography, written with terse sincerity by ' the gentleman in prison,' and a few pages from the journal of Caroline Macdonald who played a central part in the closing months of his life.

Tokichi Ishii's manuscript is full of quaint turns of Japanese thought and revelations of Japanese psychology, but it is so broadly human that it seems to belong to us all. Those in contact with life-long criminals in any land tell of noble traits of character and fragments of true virtue side by side with recurring acts of violence or vice. It is notably so in Tokichi Ishii's case. A life in which, from boyhood's years, one crime had succeeded another, still left him compelled by his innate chivalry to make voluntary confession that he had committed a certain murder for which another man, though innocent, was about to be condemned. This brought him under sentence of death. While he lay in Tokyo gaol, the first great chance of his life came to him. Caroline Macdonald, a woman beloved in Japan for her noble work among those who have ' gone under,' came to see him with a friend. These two women were the first Christians he had met: they were the only ones he ever knew. They left a

New Testament with him and for lack of other occupation he read it now and again. The story of the Crucifixion arrested him. He writes:

> I went on and my attention was taken by the words '*And Jesus said, Father, forgive them for they know not what they do.*' I stopped. I was stabbed to the heart as if pierced by a five-inch nail. What did the verse reveal to me? Shall I call it the love of the heart of Christ? Shall I call it His compassion? I do not know what to call it. I only know that with an unspeakably grateful heart, I believed. Through this simple sentence I was led into the whole of Christianity. . . . What else could I believe but that He was the Son of God?

Henceforth the portrait of 'the gentleman in prison' as he paints it in simple fashion grows more beautiful and Christ-like day by day. He is at peace with all men—judge, lawyer, prison warder, chaplain, become his friends. The Bible continually unfolds to him. He is full of contrition for past wrong-doing but lifts his face in the humility of confidence towards God and man. The prison manuscript was completed on July 24th, 1918. A fortnight later Caroline Macdonald saw him for the last time. She writes:

> What did we talk about? What can one say to a man who is to be hanged to-morrow or the next day or the day after? I read to him parts of Psalm 116, words penned centuries ago; but as I stood there in a tiny cubby hole and talked to him across a passage-way and through a wire grating it seemed impossible to believe they were not written for the very thing we faced there in the prison house, '*I love the Lord because He hath heard my voice and my supplication. . . . The cords of death compassed me, the pains of Sheol gat hold upon me. . . . Then called I on the name of the Lord, . . . I was brought low and He saved me.*' I looked at him and his eyes were glowing with joy—there shone in his face that light which was the wonder of prison officials.

Ten days later the Buddhist chaplain wrote:

> This morning . . . Tokichi Ishii was executed in Tokyo prison. He faced death rejoicing greatly in the grace of God and with quietness and steadiness of heart. His last words were 'My soul, purified, to-day returns to the City of God.'

Enough has been said to show the extraordinary interest and high apologetic value of this book. It gives a fascinating insight into the psychology of a great and often misunderstood people; it illustrates the wealth of opportunity which the woman missionary finds; but still more it offers fresh proof that the Eternal Gospel breathes out from the pages of the Bible with living power.

WIMBLEDON G. A. GOLLOCK

AN AMERICAN VIEW OF TURKEY

TURKEY: A WORLD PROBLEM OF TO-DAY. By TALCOTT WILLIAMS, LL.D., D.Litt. Garden City, U.S.A.: Doubleday, Page. $4. 1921.

THIS book contains the substance of a series of Lowell Lectures delivered in Boston in 1920. Dr Williams, who was Director of the School of Journalism, Columbia University, from 1912–1919, writes with ready pen and vivid style and with a wealth of historical allusion. Born and brought up in a missionary home in Turkey, his purpose is to make us see the Near East in true perspective and to demonstrate that an American mandate is the logical solution of its difficulties. The value of the book is in its unusual facts and point of view and in the stimulus which it may afford to public opinion.

First, as to the Turks. Dr Williams says that the Anatolian Turks are not at all to be thought of as marauders from Central Asia. On the contrary, they are the slowly formed composite of the previous inhabitants of Asia Minor, greatly reduced in numbers through the centuries, and with a small admixture of pure Turkish blood. The Anatolian Turk of to-day resembles more nearly the Greek type than that of the Turk of Central Asia. The Ottoman Turks did not burst upon Asia Minor as the destroyers of its ancient civilization. They found that civilization already destroyed by the Seljuk Turks and by the Mongols, and the first Ottoman Sultan was rather a leader in reconstruction. The disaster that swept over European civilization in the fifth, sixth and seventh centuries befell Asia Minor only six hundred years later. So that, while the re-establishment of order in Europe has had thirteen centuries for its development, the parallel movement in Asia Minor has had less than seven. This must be remembered in passing judgment upon the Turks. That they never have rendered constructive service to civilization is not true. What the Turk needs to-day is time to make up this difference of seven centuries, as well as help. Asia Minor, the present home of the Turk and three-fourths Moslem, has been held in all the ages by the population which inhabits it. 'This population will hold the region it has defended and eventually lay the foundation of a new order.'

Next, as to the Christian races. 'If brains could vote,' these races would have an overwhelming preponderance, but in no province have they a clear majority. In the cities where there is a mixed Moslem and Christian population, segregation has been the almost universal custom, as though involved in the nature of the

case. The same principle should be applied territorially, for 'all experience teaches that the future will be more peaceful, more secure and make swifter advance, if the Greeks, the Armenians, and the other Christian populations are set apart in their own territory.'

The breakdown of Turkey is attributed to the collision with its whole fabric, political, social, economic, religious, of the forces of the Industrial Revolution. In the throes of this conflict Europe and America have been strained and tossed about, but Turkey has gone to pieces. An outstanding cause of weakness has been the failure of either government or religion to place a paramount value upon character. In the official classes, ability and personal loyalty to the Sultan have been the only requirements.

When the Turks accepted Islam rather than Christianity, an inherent antagonism was set in motion. At the core, these two religions are irreconcilable. The ethical reality behind each is, as regards the other, an irreducible prime or surd. Islam holds to the assertion of self and to the gratification of desire, which are contrary to the contentions of Christianity. The deep-rooted prejudice among Moslems is not that of race or colour as among Christian peoples, but the prejudice of religion. Only under the control of a superior power can Islam and other religions live at peace in communities.

Woven through this whole presentation of conditions in Turkey is the argument that America should accept a mandate for the Near East. America, so Dr Williams holds, is in a position to exercise detached and neutral oversight. America is trusted, preferred, desired by all the native peoples and has the means. America can put an end to selfish foreign interference, right past injustice and give the good an opportunity to prevail. Only selfish objections have been urged against this mandate. To leave the matter to be fought out means the extermination of the Christian races.

America thus far has not accepted the path of service in support of which Dr Williams marshals many arguments. It is the verdict of a recent visitor that 'America is living up to only 25 per cent of its opportunity.' Those individuals, however, who have caught the vision of opportunity in the Near East and of responsibility for the welfare of its peoples continue to prove their faith by their works in their support of the Near East Relief, the American Board, the Presbyterian Board, and the independent American educational and medical institutions.

Boston JOHN E. MERRILL

SOME NOTEWORTHY ESSAYS

HELLENISM AND CHRISTIANITY. By EDWYN BEVAN. London: Allen & Unwin. 12s. 6d. 1921.

THE title of this volume does not reveal the fact that within its pages there is much sound wisdom for the missionary student. Others have dwelt in other journals with justice upon the remarkable value of these essays for the theologian and classical student; it is our duty to call our readers' attention to their bearing upon the modern missionary enterprise. There must be few of us who have not used vague and sounding language about 'the East' and 'the West'; Mr Bevan will probably convict most of his readers of talking nonsense, at least occasionally, upon these big generalities. He corrects many popular assumptions. He shows how misleading it is to class together as 'Oriental' all the nations which have rejected the special characteristics of the West, and at the same time to ignore the differences between these nations themselves. He shows how false it is to say that 'Asia has never been permanently influenced by Europe'; and even if this were true of the past, he challenges the assumption that the future is likely to be a mere repetition of the past. A new phase is near. Speech, writing, printing, and now the telephone; 'we are now entering upon the telephonic era. May we not expect that now co-operation for yet greater tasks between much larger groups of the human family will follow?'

In his first essay Mr Bevan draws this conclusion:

> The existing civilization of Europe does not present itself as anything final. Its defects are too glaring for us to think that. Only if it is to be transcended it can only be on condition that its lesson is first thoroughly learned. That lesson cannot be passed over or scamped. If the ancient heritage of the eastern nations in thought and social life is to profit them in the day that is coming, it can only be by its being submitted to the rigid canons of a Reason that has grown strong with all the strength of western thought.

Such a passage will show something of the strength and wisdom of this book. It must be added that in other essays—in the study, for example, of the first contact of Christianity and Paganism—there is much which the discerning reader will relate to this modern scene and its needs; and he will rise from the reading of this book with his faith disciplined and braced by fellowship with a scholar with vision.

LONDON EDWARD SHILLITO

THE METHODIST EPISCOPAL CHURCH IN CHINA

China's Challenge and the Methodist Reply. Program of Advance of the Methodist Episcopal Church in China. Adopted at the Program Study and Statement Conference, Peking, January–February 1920. Edited by Paul Hutchison. Shanghai: Methodist Publishing House. 1921.

In 1919–20, as part of the plan of the Centenary Campaign, a group of representatives of the Board of Foreign Missions of the Methodist Episcopal Church accompanied Bishop Lewis to the seven annual conferences of that Church in China. From each conference a few delegates were appointed to accompany the party to the succeeding conferences. At the end of the tour, these delegates, now numbering more than seventy-five people, gathered in Peking and there with other Methodist representatives formed a Conference of more than one hundred and thirty, for the purpose of outlining the programme of a great forward movement of all the Methodist forces in China. This book is the result—180 pages of suggestions and plans illustrated with graphs, 30 more pages describing the conference, and finally an excellent index.

If the building up of Christ's kingdom is a problem of mechanics, then here is a plan worthy of consideration. Some of its details may need modification, of course, but a good plan in clear bold outline is presented with much confidence that this is the way in which the work should be done if the funds and working force are provided. But the growth of the Kingdom is a biological process, and the great questions are not those of how many men and how many schools, but of vital forces. In this book spiritual power must be assumed. It is with relief that we turn back to the editor's footnote printed as a preface, and learn that the finances for the whole programme cannot be provided, but that, with the help of God, Methodism would still like to do all that the programme outlines.

The statement fails to describe Methodism as only part of the whole Christian force in China. It is implied in various places that other missions and churches are working in that great country, but some clear recognition of that fact might have been helpful and encouraging even to Methodists. A map is given of the union universities in China, but only the four in which Methodists share are shown. Tsinanfu is altogether omitted, although the medical department of Shantung University is supported by the largest

union of missions in China, and no mention is made of such institutions as Yale-in-China or Canton Christian College, which serve the whole missionary body in their vicinity. One item of the programme proposes the opening of work in the capital of Shantung province, as though the other two missions at work there for many years and the university did not exist. Other examples could be given of this weakness common to most denominational propaganda, but surely a weakness which should be overcome in these days of larger co-operation. On the other hand, the programme should prove to be a challenge to the Methodist Churches in America to undertake much larger service in China, and it should force Methodists in China to think in terms of the whole work of their denomination, even though it fails to suggest 'national terms,' as page 17 suggests.

This is the record of a bold effort to face an enormous task, and to form a plan, not to fit financial resources, but to fit the need and opportunity. For non-Methodists, the book will suggest methods and ideas that will be helpful in many ways. An outstanding feature is its emphasis on the necessary application of Christian truth and power to the 'complete redemption of the whole of society.' It proposes not merely the Christian occupation of the geographic field, but the permeation of the whole life of the nation with the dominating power of Jesus Christ.

A. L. WARNSHUIS

LONDON

TWO JEWISH STUDIES

A SHORT HISTORY OF THE JEWS IN ENGLAND. By H. P. STOKES, LL.D., Lit.D. London: S.P.C.K. 5s. 6d. 1921.

THE JEWS OF EASTERN EUROPE. By J. H. ADENEY, B.A. London: S.P.C.K. 3s. 6d. 1921.

'IT is not merely unfortunate, but little short of calamitous, that the nations in the midst of whom the Jews live, and who feel their influence in a hundred different ways, should know so little of the history of this people. Even encyclopædias and would-be histories of the world relate, as a rule, only the story of ancient Israel.' So writes Professor Heman of Basel, in the Introduction to his *Geschichte des jüdischen Volkes seit der Zerstörung Jerusalems*. And if this be true of people on the continent, it is even more so of English-speaking

people, for until recent times the proportion of Jews in Great Britain, the United States and the colonies amounted to but a small fraction of the general population, which could therefore afford to ignore them. But this is no more the case. America now counts her Jews by the million and England by the hundred thousand, and whenever the bars to the immigration of aliens are once more removed, there is bound to be a new influx of Israelites from the stricken lands of Eastern Europe.

It must have been considerations of this kind which have induced the Society for Promoting Christian Knowledge, to whom we are already indebted for a number of excellent publications dealing with Jewish literature, to issue the two books before us, as the first volumes of a new series of handbooks on Jewish Studies, under the expert editorship of Canon Lukyn Williams. The books are rather small for the subjects they discuss, but so far as they go are excellent; we take them as the earnest of better things to come and as the forerunners of more ambitious studies.

There is naturally a great difference between Dr Stokes' *History of the Jews in England* and Mr Adeney's *Jews of Eastern Europe*, nevertheless the two volumes are supplementary of each other, for from a religious point of view the Jews in different parts of the world differ but little. Dr Stokes is particularly well informed on everything referring to the Jews of England prior to their expulsion under Edward I. In his hands the pathetic story of the checkered fortunes of this section of the Jewish race becomes alive with incidence, briefly told though it is, and will be new, we imagine, to most of its readers. A very welcome feature is also his references to Jews in English literature from Chaucer to our own times. Mr Adeney's work covers, from the point of view of numbers, a much wider field, for Eastern Europe, as the author rightly says, is 'the home of the Jew'; but one feels on every page that the writer is fully equal to his task. He has had many years' experience of work among the Jews, as head of the London Jews' Society's Mission in Roumania, and elsewhere, and he turns his attention mainly to such practical and burning topics of the day as Post-war Conditions, Anti-Semitism, the Ghetto Jew, Language and Literature, Phases of Religious Life, Zionism, Christianity and the East European Jews, and the Present Position and Needs. In the last-mentioned chapter, Mr Adeney warmly pleads for better missionary literature and for 'a fresh presentation of Christianity' to the Jew. In this he will

carry with him the sympathy of everybody whose business it is to bring the Gospel to the Jew, for the available literature has largely been written for a generation that is fast dying out, and under conditions that increasingly tend to become obsolete.

We must, in conclusion, say a word about Mr Adeney's earnest advocacy of the creation of a Hebrew-Christian Church in the Holy Land. There can be no question that the difficulty of realizing this aspiration is great, so great that some people will probably be inclined to dismiss it as visionary. And yet, it seems to us to be, in the long run, the only way of evangelizing the Jewish people from within. It will necessarily take time to accomplish this task, but need one, with the wonderful growth and achievements of Zionism in the short period of a single generation fresh in one's memory, look upon this plan as Utopian ? What one body of Jews can accomplish should not be thought impossible for another, if it has but the earnest support of the Church behind it.

L. Zeckhausen

London

AN ENGLISH TRANSLATION FROM THE TALMUD

The Babylonian Talmūd: Tractate Berākōt. Translated into English for the first time, with Introduction, Commentary, Glossary and Indices, by A. Cohen, Sometime Scholar of Emmanuel College, Cambridge, Author of *Ancient Jewish Proverbs*. London: Cambridge University Press. 31s. 6d. net. 1921.

Mr Cohen has attempted a great task and has performed it admirably. It is something to have been the first to render the most famous, and the most important, of all the treatises of the Talmud into English. For, alas, Rodkinson's 'translation' of the whole Talmud does not count. The French have been better off, for they at least have had Schwab's version of this Treatise, in addition to his translation of the whole of the other form of the Talmud, the Palestinian. The Germans too have beaten us, in their edition of both the original and the German by Goldschmidt, now nearing completion. Why then have we English been so behindhand ? There are many reasons, partly the difficulty of the task, partly the expense of producing anything like a worthy edition, and partly, and chiefly, because of the very little interest taken in things Jewish by English people, and in Jewish scholarship by English Jews.

To us, however, the one question is, Is the book under consideration of much value for missionary work? We unhesitatingly say that if it is the duty of missionaries to become acquainted with the thoughts underlying all Judaism, of whatever form, then Mr Cohen's volume is of the greatest possible importance. More than that, there are many Gentile workers who can read a little Talmud, but find it very hard, and have long been regretting the absence of suitable help in English. Let them now go patiently through Berakoth, using this volume as a crib and guide. If they do they will rise from its perusal, having acquired, not only a far better firsthand knowledge of Judaism than they possessed before, but also no little degree of preparation for tackling other and harder parts of the Talmud. We may add that the presence of good indices adds very largely to the utility of the volume.

A. Lukyn Williams

Cambridge

SHORTER NOTICES

Die Neutralität der katholische Heidenmission. Von Max Grösser, P.C.M. (Abhandlungen aus Missionskunde und Missionsgeschichte. Aachen: Xaverius-Verlag. 1920.) The Roman Catholic Church should from the very nature of its organization show in its missionary activities less of the effects of nationalism than does Protestantism. Its mission work, however, has suffered very much from national rivalries, probably quite as much if not more than has Protestantism. More than Protestant missions during the past century and a half, Roman Catholic missions have been used as a means of extending the political influence of particular states, notably of France. This is, of course, highly unfortunate, and it is, accordingly, refreshing to have from the pen of Father Grösser this small but excellent book in which the question is discussed. Under the title of *Neutralität* he includes the entire field of the relation of nationalism to missions. He believes firmly that missions should know no national barriers and should so far as possible be divorced from national ambitions. He states his position at some length, showing how from the beginning the Gospel has refused to confine itself to special racial or national groups and that to its messengers there can be 'neither Jew nor Greek.' He recognizes clearly the difficulties that are involved, how impossible it is for a missionary to divest himself entirely of his inherited culture

and his political allegiance, how the home base must be organized in part according to national groupings, and how in the work on the mission field the problem of nationality will continually arise. He is, however, quite clear as to the ideal which should be sought, and deplores the necessity of compromise with nationalism. In this part of his little work he preserves the attitude of the dispassionate Christian scholar and from his main conclusions no Protestant would wish to differ.

Father Grösser gives the third section and nearly half of his space to a discussion of the relation of missions to nationality in the past centuries and at the present time. Here he enters consciously and emphatically into controversy. The opponent whom he has chiefly in mind is Warneck, and he greatly resents his strictures on Roman Catholic mission methods and on the relations of Roman Catholics to politics. As is so likely to be the case in controversy he finds it hard to forbear glossing over the weaknesses of the position he is defending and stressing the weaknesses in his opponents' position. He picks out some of the instances in which Protestants have been at fault and gives them an exaggerated importance, as, for example, the Methodist missions in Oregon. Nor does he always see clearly how often Roman Catholic missions have been the agency or vehicle for national propaganda, as in the long struggle between Slav and Teuton in the Middle Ages. It is only fair to Father Grösser to say, however, that he did not start the controversy and that he is by no means entirely blind to the compromises of Roman Catholic missionaries with nationalism. The book is interesting as a temperate statement of the Roman Catholic position. What we need is a dispassionate study of the history of the relation of the state and of racial consciousness and rivalries to the missionary work of all the Christian communions, whether Protestant, Anglican, Roman Catholic, or Eastern. K. S. L.

The Churches Allied for Common Tasks. Report of the Third Quadrennium of the Federal Council of the Churches of Christ in America. 1916–1920. Edited by S. M. Cavert. (New York : Office of Federal Council, 105 East 22nd Street. 1921.) The Federal Council is a union of thirty-one Protestant Churches through the appointment by them of official representatives upon a central body, for mutual conference, for co-ordination of efforts and for united endeavour along lines agreed upon. The first meeting of the Council

was convened in Philadelphia on December 2nd, 1908. In the twelve years that have elapsed much has been undertaken in the promotion of co-operation by the Christian forces. This report contains also a valuable chapter interpreting the significance of the Federal Council and an important survey of the co-operative work in which the churches are to-day engaged. It appears as an outstanding and indisputable fact that it is the resolute, unmistakable intention of the churches which compose the Federal Council to maintain and enlarge a spirit of understanding and common purpose. This book is of real value not only for the purpose of appraising this movement in the church life of America, but also as a statement of principles and methods of advancing inter-church co-operation. As such it should have the earnest consideration of missionaries and others who are directly concerned in the development of plans for co-operation between the churches and missionary forces in Asia, Africa and other mission fields. A. L. W.

Chinese Mettle. By E. G. Kemp. (London: Hodder & Stoughton. 12s. 6d. net. 1921.) Miss Kemp has with pen and pencil produced an attractive and interesting but not always reliable book. As a demonstration of the 'changing mettle' of the Chinese race, that its 'temperamental characteristics' are 'undergoing as great a change as the social fabric,' the book leaves something to be desired. However that Miss Kemp, revisiting China after a number of years, saw much advance and reason to hope for more is a fact very welcome at present when China's unhappy political condition has made her something of a byword. Where Miss Kemp speaks of first-hand experience of Chinese scenery and art she is an excellent guide. But the information she picked up is by no means to be depended on, if the reviewer may judge from those parts of it which he can check. She is so critical of American ways that even admitting a modicum of truth in her criticism one suspects an anti-American bias. For instance, without such a bias it is difficult to account for her amusing repugnance to what she calls 'mixed bathing' as contributing to undue familiarity between students and teachers in American institutions. What must she think of 'mixed football' in British schools? As to bathing Dr Campbell Gibson, who was no American and whom no one would accuse of favouring undue familiarity, used forty years ago to take his schoolboys for their morning bathe and *bathe with them.* P. J. M.

Treaties and Agreements with and concerning China, 1894–1919. Compiled and edited by John V. A. MacMurray. Two volumes (New York and London: Oxford University Press. $10. £2, 10s. 1921). These two stately volumes contain, as the title page states, 'a collection of state papers, private agreements, and other documents, in reference to the rights and obligations of the Chinese Government in relation to foreign powers, and in reference to the interrelation of those powers in respect to China, during the period from the Sino-Japanese War to the conclusion of the World War of 1914–1919.' It should be noted that these books contain not only the treaties and other formal international engagements, but also agreements and contracts of nominally private character with syndicates or firms of foreign nationality, in which the financial or economic element is often merged indistinguishably with political considerations, and which thus involve the Chinese Government in a complex and far-reaching set of obligations and commitments. Up to 1894, the whole purpose of Chinese statesmanship, in relation to the outer world, was to maintain the traditional isolation of the country; and against that aloofness the foreign nations struggled to establish the right of free intercourse. After that date China found itself compelled to readjust its attitude towards foreign nations and towards their resources and their influences, and to accommodate itself to a relationship with them. No student of the Far East can afford to overlook for many years to come this authoritative compilation of treaties and other documents that have resulted from that struggle. For a fundamental understanding of conditions in the Orient these volumes are indispensable. This work by its extent, arrangement, authority, and scholarship, must be placed in a unique position regarding reference material on the Far East. The editing is scrupulously non-partisan. The indexes are complete and thoroughly well done. A. L. W.

Laws of Livingstonia. By W. P. Livingstone. (London: Hodder & Stoughton. 15s. 1921.) Mr Livingstone, known in every land as the writer of *Mary Slessor of Calabar*, has had no easy task in this his latest biography. For one thing the mass of available documents—letters, memoranda, committee minutes—was so great that though the author read some 13,000 written pages half the material at his disposal was still unexplored. For another Dr Laws is still alive and vigorously at work in Livingstonia and, object-

ing to the issue of such a volume in his lifetime, laid some harassing restrictions upon his biographer. At times one is conscious that a sudden remembrance of Dr Laws in the flesh stays the flow of the author's pen. None the less the volume, especially in its earlier and later portions, is of compelling interest. No mission has a larger record of achievement or more vivid elements of the picturesque. The book would have gained by a fuller indication of chronology and a less topical handling of the mass of history involved, but a reviewer who has eagerly read the volume from cover to cover at a sitting and closed it with regret is justified in recommending it without reserve. The book is specially timely in view of the approaching jubilee of the Livingstonia Mission in 1924.

G. A. G.

Leading Strings. By H. D. Hooper. (London: C.M.S. 1s. 1921.) The lines of a common policy related to modern conditions in the mission field must be laid little by little and the best workers are the missionaries themselves. Every indication that men and women—especially those in the earlier years of service—are thinking deeply and striving to relate large principles to the actual needs of the peoples among whom they work, is an omen of good for the future. For this reason a little 68 page volume like that in which Mr. Hooper of the C.M.S. discusses native education and missionary policy in Kenya Colony claims notice out of all proportion to its size. The pages, though devoid of literary merit, are big with honest thought and raise with fearless directness questions vital not only to the welfare of Christian missions but of the native peoples in the colony. The publication of such live and challenging chapters by a leading mission board is of marked significance. G. A. G

Ombres et Lumières. Par Marthe Kunz. F.4. *Mon Voyage à Madagascar.* Par Paul Barnaud. F.6. (Paris: Société des Mission Evangéliques, 1921.) If the Paris Evangelical Mission has done less than its share in producing works on the policy and problems of missionary work it has certainly enriched the Christian Church with many charming descriptive volumes. The grace and simplicity of the extracts from Mlle Kunz's journals of seven years' work on the Zambezi will be appreciated by many readers, while M. Barnaud's vivid account of his short visit to Madagascar in 1920 will elucidate many larger questions which are not formally discussed in his book. G. A. G.

NOTES ON CONTRIBUTORS

Mr Galen M. Fisher, now one of the secretaries of the Committee on Social and Religious Surveys in New York, was formerly a leader in the Young Men's Christian Association in Japan. He has already contributed valuable articles to the Review.

The Rev. Timothy Tingfang Lew, B.D. (Yale), Ph.D. (Columbia), Acting-Dean of the Faculty of Theology in Peking University (Christian), Lecturer on Psychology in the National University of Peking, is editor-in-chief of *The Life*—A Journal of Christian Thought and Practice—and honorary pastor of the Chinese Independent Church, Peking.

The Right Rev. Nathan Söderblom, Archbishop of Upsala, has also written previously for the Review. He is widely recognized as an authority on the comparative study of religion.

The Rev. F. A. Cockin, who spent three years in short service missionary work at Delhi, is secretary for Apologetics in the British Student Christian Movement. His paper is one of a series in the preparation of which a group of men and women associated with the Review collaborate. The aim of the series is to set forth aspects of the Christian faith as apprehended in individual experience, with a view to aiding in apologetic work among non-Christians.

Mr Davidson D. T. Jabavu, B.A. (London), a Bantu who spent eleven years in Great Britain, is Professor of Bantu Languages in the South African Native College, Fort Hare. His book, *The Black Problem*, has already been referred to in the Review.

The Rev. Father Bernard Huss is Principal of the Native Training College attached to the Rhodesian Trappist Missions (Mariannhill) under the Zambezi Jesuit Mission. The substance of

his article has already appeared in the form of Notes in the *Native Teachers' Journal*, edited by Dr C. T. Loram, but is of such value that we are glad to present it to readers of the Review

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Dr P. H. J. Lerrigo is Candidate and Medical Secretary of the American Baptist Foreign Mission Society. He has just returned from a visit to the Congo, where he had special opportunity for investigating the 'Prophet Movement.' Dr Lerrigo was a missionary in the Philippines for eleven years.

The Rev. Nelson Bitton is one of the Home Secretaries of the London Missionary Society, and Chairman of the Committee on the Home Base appointed by the Conference of Missionary Societies in Great Britain and Ireland.

The Rev. Donald Fraser, well known as a missionary of the United Free Church of Scotland in Nyasaland, is now leader of the Scottish Churches' Missionary Campaign, of which he writes. He has been called to be Moderator of his Church for the year 1922–1923.

The writers of book reviews are: Professor K. S. Latourette, Ph.D., formerly of the Yale Mission at Changsha, China, now occupying the Chair of Missions at Yale University; Dr Pierre de Benoit, a leader both in Switzerland and in India in the Mission Evangélique aux Indes (Kanarese Mission); the Rev. Edwin W. Smith, author of *The Ila-speaking Peoples of Northern Rhodesia*, now a secretary of the British and Foreign Bible Society for Western Europe; the Rev. W. S. Urquhart, D.Litt., Professor of Philosophy in Duff College and the Scottish Churches College, Calcutta; the Rev. J. S. M. Hooper, of the Wesleyan Mission, Nagari, Madras; the Rev. J. E Merrill, Ph.D., Central Turkey College, Aintab; the Rev. E. Shillito of the London Missionary Society; the Rev. A. L. Warnshuis, for twenty years a missionary in China under the Reformed Church of America and now joint secretary (with Mr J. H. Oldham) of the International Missionary Council; the Rev. L. Zeckhausen and Canon Lukyn Williams, D.D., both well known as authorities on Jewish questions

PROCEEDINGS OF CO-OPERATIVE BODIES IN THE MISSION FIELD

NOTE ON RESOLUTIONS OF THE NATIONAL MISSIONARY COUNCIL OF INDIA

AT ITS EIGHTH MEETING AT POONA, JANUARY 1922

Among the matters dealt with at the Eighth Meeting of the National Missionary Council of India at Poona in January 1922, two are of outstanding importance. An explanatory statement dealing with these by Mr J. H. Oldham, with a Foreword by the Metropolitan of India (President of the Council), has been prepared for circulation in India and among the mission boards.

The Council decided that the time had come to reconsider its constitution in the light of changed conditions. A draft constitution was prepared for consideration at the next meeting of the Council, involving a change in name from National Missionary Council to National Christian Council of India, Burma and Ceylon, and a membership of which at least half shall be Indian. Steps whereby the Council may be representative of churches as well as of missions are proposed.

The Council further agreed that while the strong feeling of mutual trust and understanding created as the result of the past nine years of work had made co-operation in various branches of Christian work possible, more work and more expert knowledge than were available under present circumstances must be provided if visions were to take shape as concrete realities. During the meeting the matter was committed for careful consideration to a Special Committee,[1] on whose recommendation the Council, after full consideration

[1] The membership of the Special Committee was as follows :—The Right Rev. the Bishop in Tinnevelly, Chairman ; the Rev. H. Anderson, Secretary of the English Baptist Mission in India ; the Right Rev. the Bishop of Bombay ; the Rev. J. R. Chitamber, President of Reid College, Lucknow ; the Rev. J. E. Cummings, American Baptist Mission, Burma ; Miss Maya Das, Young Women's Christian Association ; the Rev. J. C. R. Ewing, Secretary of the American Presbyterian Missions in India ; the Rev. Bishop F. B. Fisher, Methodist Episcopal Church ; Miss E. A. Gordon, United Free Church of Scotland Mission, Poona ; the Rev. G. Howells, Ph.D., Principal of Serampore College ; the Rev. J. H. Maclean, United Free Church of Scotland Mission, Conjeeveram ; the Rev. John MacKenzie, Principal of Wilson College, Bombay ; the Rev. N. Macnicol, D.Litt., United Free Church of Scotland Mission, Poona ; the Rev. Yohan Masih, Canadian Presbyterian Mission, Indore ; the Most Reverend the Metropolitan ; Rai Bahadur A. C. Mukerji, Benares ; Professor S. C. Mukerji, Serampore College ; the Rev. B. A. Nag, Baptist Mission, Calcutta ; Mr K. T. Paul, Young Men's

and prayer at several sessions, arrived at unanimous and far-reaching decisions. The following official Note has been issued :—

> The National Missionary Council, at its meeting at Poona, had before it proposals arising, in the first instance, out of the report on Village Education, which had already been fully considered by the Provincial Representative Councils in Bombay, Madras, Bengal, Behar and Orissa, and Mid-India, and by the Telugu Missions Conference. All the provincial councils which had had the opportunity of considering the matter had passed unanimous resolutions expressing a desire that the best knowledge, experience and counsel should be made available for those engaged in educational work in India; more particularly, in the field of rural education. There seemed to the Council to be at the present time an equally urgent need in India of providing some more effective means of evoking, co-ordinating and expressing thought on difficult and pressing missionary problems; and the Council was deeply impressed by the evidence submitted to it of the value of the work done and the results achieved in this matter, in recent years at the Home Base, by the International Missionary Council, and the Foreign Missions Conferences in North America and Great Britain, and the appreciation by the home boards of the work of these bodies.
>
> The Council having devoted the greater part of its time to the careful, deliberate and prayerful consideration of the whole subject, resolves, provided the necessary resources are available,[1] to appoint a group of five officers to serve the National Missionary Council and the provincial councils in the matter referred to in the preceding paragraph.
>
> Having agreed to extend an invitation to three men, two Indians and one European, to serve as officers, the Council instructs the Executive, when it sees its way in regard to funds, to lay the invitation of the Council before them. The Council further instructs the Executive, after due enquiry, to make two additional appointments, one man and one woman, having special experience and qualifications for giving help in village education, to prepare a budget, and to take all other

Christian Association ; Mr P. O. Philip, National Missionary Society ; the Rev. Bishop J. W. Robinson, Methodist Episcopal Church ; the Rev. J. S. De Silva, Wesleyan Methodist Mission, Kandy, Ceylon ; the Rev. Ray C. Smith, American Presbyterian Mission, Fatehpur ; the Rev. A. E. Armstrong, Secretary of the Foreign Missions Committee of the Presbyterian Church in Canada, Toronto ; the Rev. C. C. B. Bardsley, D.D., Honorary Secretary of the Church Missionary Society, London ; Mr J. H. Oldham, Secretary of the International Missionary Council ; the Rev. J. C. Robbins, D.D., Secretary of the American Baptist Foreign Mission Society, New York ; Mr James M. Speers, Vice-President of the Board of Foreign Missions of the Presbyterian Church in the United States of America and Treasurer of the International Missionary Council.

[1] While the Council recognized that to some extent from the first, and ultimately to a larger extent, the Indian Church would desire to bear part of the cost, there was good hope that provision for a three or five years' experiment might be forthcoming without any general appeal to mission boards.—Ed.

necessary steps for the completion of arrangements in accordance with the preceding resolution. The Council entrusts Mr Oldham with the responsibility of laying the whole matter before the home boards in Great Britain, the United States, Canada, Australia, and the Continent of Europe, and of carrying through the arrangement, under the direction of the Executive Committee.

The Council has prepared a new draft constitution in which it has laid down that 'the only bodies entitled to determine missionary policy are the churches and missions,' and the Council desires to make clear that, in taking the action set forth in the preceding paragraph, its intention is that this principle should be the basis of all its work, and of that of its officers. The confidence of the home boards in the work of the Foreign Missions Conference of North America, the Conference of Missionary Societies in Great Britain, and the International Missionary Council, is the result of loyal adherence to this principle, and of the fact that the officers of these bodies have not acted ahead of the wishes of the boards, but only in those matters in regard to which there is evidence that the boards themselves desire to take common action. It is the intention of the National Missionary Council that similar regard should be paid in India to the authority and complete autonomy of the churches and missions in India; and that they shall not at any time be committed, without their full and deliberate consent, by the National Missionary Council or its officers to any course which may be contrary to their wishes.

In taking the action set forth in this resolution, the Council has had continually in view that the primary, fundamental purpose of missions in India is the evangelization of India and the establishment of the kingdom of God. The action has been taken in the belief that it will conduce to the furtherance of this fundamental aim by helping towards the solution of the many difficult problems involved in its realization, and by leading to the more effective co-operation of the Christian forces in India, in the accomplishment of their central purpose.

With a view to explaining more fully to the Indian Church and the missionary body in India what is proposed, the Council instructs its Executive to prepare a pamphlet for wide circulation among missionary workers in India. The Council further refers to the Executive to consider whether, with a view to obtaining the widest expression of missionary opinion on the problems facing the Christian Church in India at the present time, including the matters dealt with in this resolution, it is desirable to arrange for the holding at a not distant date of an All-India Christian Conference of Indian Christians and missionaries.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Rev. Martin Westling (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Missionsinspektor Lic. M. Schlunk (Hamburg), Mr Kenneth Saunders (Rangoon), Rev. Fr. Schepelern (Denmark), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingfors), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D (London).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 336.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

[The magazine entries included in this Bibliography cover the period from October 1921 to February 1922, owing to the fact that no quarterly Bibliography appeared in the October issue and that the Ten Years' Selected International Missionary Bibliography in our last issue contained only books.—Ed.]

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Laoe Si Momo. De melaatschen-kolonie der Zending in het land der Karo-Bataks, Sumatra (O. kust). L. Bodaan. 26 blz. Oegstgeest: Zendingsbureau. f 0.30. 1921. *66.*

†Java-Zending. M. Lindenborn. *Stemmen des Tijds,* 1921 (Dec.), 1–30. *67.*

†Midden-Java ten Zuiden. Zendingsgeschiedenis I, II, IV, V, VI. D. Pol. *De Macedoniër,* 1921 (XXV[5], [6], [7], [8], [9]), 134–41; 175–84; 199–207; 225–36; 268–75; 321–29; 1922 (XXVI[1]), 14–20. *68.*

†Herinneringen aan de Soemba-Zending. H. Dijkstra. *De Macedoniër,* 1921 (XXV[6]), 142–53. *69.*

Soemba. D. K. Wielenga. 219 blz. Groningen: E. Venema. f 1. 1921. *70.*

†Karakterschetsen uit Midden-Timor. H. Krayer van Aalst. MZW, 1921 (LXV[2]), 113–30. *71.*

La Matoengga. A. G. en H. van der Klift-Snijder. 30 blz. Hoenderloo: Zendingsstudieraad. f 0.25. 1921. *72.*
Story of a native convert in S.E. Celebes.

†Onder de Toradja's van Rante Pao. A. A. van de Loosdrecht. MZW, 1921 (LXV[2]), 131–53. *73.*

†Pandita Djawa op artikel 8 en Missionaire Pandita Djawa. W. F. C. van Helsdingen. *De Macedoniër*, 1921 (XXV[8]), 236–49. *74.*

See also *161–4* (Education); *185–9* (Religion); *225* (Missions and Governments).

Indo-China and Further India

Notes cambodgiennes: Au coeur du Pays Khmer. A. Pannetier. 160 pp. Paris: Payot. F. 5. 1921. *75.*

L'Appel de l'Indochine française. 46 pp. Paris: Fédération Française des Etudiants Chrétiens. F. 1. 1921. *76.*
Projet de fondation d'une Mission protestante française en Indo-Chine.

†The Tai Race in Siam. J. A. Eakin. EW, 1922 (Jan.), 60–71. *77.*

†Inlandsche Priesters. Pastoor Hoctin. *Onze Missiën*, 1921 (V[1]), 46–9. *78.*

British India and Ceylon

India Old and New. Sir Valentine Chirol. x+319 pp. London: Macmillan. 10s. 1921. *79.*
A review is in preparation.

The Indian Problem. C. F. Andrews. 128 pp. Madras: Natesan. R. 1. 1921. *80.*
A reprint of Mr C. F. Andrews' essays on 'Indian Independence' and articles on such subjects as non-co-operation, the Swadeshi movement, national education, etc.

†Internationalism and the Spirit of India. K. T. Paul. *Young Men of India*, 1921 (Nov.), 513–20. *81.*

†New Tasks in Old Fields. John Grant. EW, 1921 (Oct.), 330–42. *82.*
A study of some modern Indian conditions.

Statement exhibiting the Moral and Material Progress and Condition of India during the Year 1920. Fifty-sixth Number. Maps and Diagrams. xiv+275 pp. London: H.M. Stationery Office. 2s. 6d. 1921. *83.*

Land and Labour in a Deccan Village. University of Bombay Economic Series III. H. H. Mann and N. V. Kanitkar. Plates. 182 pp. London: Oxford University Press. 9s. 1921. *84.*
A previous study of another Deccan village was published in 1917.

Indisches Kastenwesen und Christliche Mission. E. Becker. 164 S. Aachen: Xaveriusverlag. M. 15. 1921. *85.*
Allgemein-verständlich. Darstellung einer der schwierigsten Missionsfragen Indiens.

The Music of India. H. A. Popley. x+173 pp. Calcutta: Association Press; London: Oxford University Press. 5s. In India: cloth, R. 2; paper, R. 1.8. 1921. *86.*
This manual has been prepared with the definite purpose of providing, in brief compass, an intelligible introduction to the study of Indian music, in the hope that both Indians and Europeans will be thereby enabled to cultivate more seriously and successfully the vocal and instrumental music of India.

Indische Plastik von William Cohn. vii+86 pp. with 161 plates and three textual illustrations. Berlin: Bruno Cassirer. 1921. *87.*
The text of this book is in two parts, a short but competent summary of the development of Indian sculpture and a series of critical notes on the plates. The main value of the volume lies in the excellent plates which offer a survey of the finest Indian sculpture, Hindu, Buddhist and Jain, such as no other single volume contains.

Kashmir in Sunlight and Shade. C. E. Tyndale-Biscoe. Map. Illus. London: Seeley, Service. 12s. 6d. 1922. *88.*
A description of the beauties of the country, the life, habits and humour of its inhabitants, and an account of the gradual but steady rebuilding of a once downtrodden people. The writer is a C.M.S. missionary, principal of the well-known Boys' High School at Srinagar.

Fra santhalistan. Missionstŭdiebog. Rasmŭs Rroenlŭnd. 312 pp. Kobenhavn: Lohse. Kr. 5. 1920. *89.*

†Criminal Tribes in India. C. M. Edwards. EW, 1922 (Jan.), 1–19. *90.*

In the Land of Pagodas. Robert B. Thurber. Illus. 318 pp. Nashville: Southern Publishing Association. $1.25. 1921. *91.*
Reproduces vividly the life and environment of Burma. The writer is a Seventh-Day Adventist.

A History of the Mahrattas. James Cunningham Grant Duff. Revised annotated edition with an Introduction by S. M. Edwardes. 2 Vols. xcii+585, xxi+573 pp. London: Oxford University Press. 36s. 1921. *92.*

Linguistic Survey of India. Sir George Abraham Grierson, K.C.I.E. Vol. IX. Indo-Aryan Family. Central Group. Part IV. Specimens of the Pahāri Languages and Gujuri. x+981 pp. Calcutta: Superintendent Government Printing. R. 6.8. 9s. 9d. 1921. *93.*

Sanskrit and Allied Literature. Including Sikh and Parsi Sections. Probsthain's

Oriental Catalogue. No. 32. 117 pp. London: Probsthain. 1922. *94.*
A valuable and well-arranged catalogue of the most important books on these subjects, both old and recent.

See also *8, 10, 18* (Biography); *159–60* (Education); *168–9* (Lepers); *172* (Farming); *174–5* (Christo Samaj); *176–8* (Sundar Singh); *183* (Church Union); *194–201, 207* (Religion).

Mohammedan Lands and Work among Moslems

†THE CALIPHATE HISTORICALLY CONSIDERED. D. S. Margoliouth. MW, 1921 (Oct.), 332–43. *95.*

IM LANDE DES BLUTES UND DER TRÄNEN. Erlebnisse in Mesopotamien während des Weltkrieges. Jacob Künzler. Potsdam: Tempel Verlag. M. 15. 1921. *96.*
Bericht eines deutsch Schweizers über das Schicksal der Armenier.

See also *205–12* (Religion).

Africa

(*General*)

LES NOIRS DE L'AFRIQUE. Maurice Delafosse. (Collection Payot.) 160 pp. Paris: Payot. F. 4. 1921. *97.*
Très instructif petit livre donnant sous une forme concise et claire toute l'histoire des civilisations africaines. Importante bibliographie.

†THE TIDE OF COLOUR. I. Pan-Africa and Anti-White. J. E. T. Philipps. *Journal of the African Society*, 1922 (Jan.), 129–35. *98.*
The first of two articles.

†RUNDSCHAU AFRIKA. Julius Richter. AMZ, 1921 (Oct.), 247–59. *99.*

THE INTERNATIONAL CONVENTION RELATING TO THE LIQUOR TRAFFIC IN AFRICA. Report of an Enquiry on the same by A. E. Blackburn, during his Tour in South and West Africa, Season 1920–1. A. E. Blackburn. 48 pp. London: Native Races and the Liquor Traffic United Committee, Church House, Westminster. 1921. *100.*

See also *184* (Religion).

North Africa

(*from Morocco to Somaliland*)

MOROCCO THAT WAS. Walter B. Harris. 333 pp. London: Blackwood. 25s. 1921. *101.*

STUDIES IN NORTH AFRICA. Cyril Fletcher Grant. 256 pp. London: Simpkin. 8s. 6d. 1921. *102.*

AMONG THE HILL FOLK OF ALGERIA: JOURNEYS AMONG THE SHAWIA OF THE AURÈS MOUNTAINS. M. W. Hilton-Simpson. 248 pp. London: Fisher Unwin. 21s. 1921. *103.*

SUN, SAND AND SOMALS. Leaves from the Note-Book of a District Commissioner in British Somaliland. Major H. Rayne. London: Witherby. 12s. 6d. 1921. *104.*

CHARLES DE FOUCAULD, EXPLORATEUR DU MAROC, ERMITE DU SAHARA. René Bazin. x+480 pp. Paris: Plon-Nourrit. F. 10. 1921. *105.*

SAMUEL ALI HUSSEIN. AUS MEINEM LEBEN. 136 S. Wiesbaden: Verlag der Sudan-Pionier Mission. M. 5. 1920. *106.*
Samuel Ali Hussein war der erste nubische Helfer der Sudan-Pionier Mission. Er hat deren Arbeit auch durch den Weltkrieg hindurch mit Umsicht und Erfolg geleitet. Seine Lebensgeschichte, einem spannenden Roman vergleichbar, ist in jeder Beziehung lehrreich und wertvoll. Sie führt in die Verhältnisse Oberägyptens und in die Denkweise eingeborener Christen ein, berücksichtegt aber die letzten schweren Jahre nicht mehr.

West Africa

(*from the Senegal to the Cunene, including the West and Central Sudan*)

DIE GOLASPRACHE IN LIBERIA. D. Westermann. Hamburgische Universität: Abhandlungen aus dem Gebiet der Auslandskunde. 170 S. Hamburg: Friedrichsen. M. 60. 1921. *107.*

LE NOIR DE BONDOUKOU. Etudes Soudanaises. L. Tauxier. 24 pl. 771 pp. Paris: Leroux. F. 40. 1921. *108.*
Etude extrêmement approfondie de la vie économique, familiale, politique et religieuse des populations de la région Nord-Est de la Côte d'Ivoire.

†NOTES SUR LES MONTAGNARDS HABÉ DES CERCLES DE BANDIAGARA ET DE HOMBORI (SOUDAN FRANÇAIS). R. Arnaud. *Revue d'Ethnographie et des traditions populaires.* 4me trimestre 1921, 241–315. *109.*
Coutumes, croyances et traditions d'une tribu fétichiste de la Boucle du Niger. Etude ethnographique complétée d'un essai de vocabulaire.

†LE CULTE DE SÉKÉ DANS LA BASSE CÔTE D'IVOIRE. M. Prouteaux. *Revue d'Ethnographie et des traditions populaires*, 1921 (3me trimestre), 166–88. *110.*

†LE CERCLE DES TAGOUANAS. Etude ethnographique. A. Chartier. *Bulletin de l'Afrique Française*, 1921 (Nov.), 249–74; (Déc.), 282–90. *111.*
Etude ethnographique d'une region de la Côte d'Ivoire habitée par des populations appartenant à la race Senoufou (Tagouanas) et à la race Mandé (Mandé-Dyoualas).

ROUND ABOUT PANYAM. E. Hayward. Illus. 51 pp. London: C.M.S. 1s. 1921. *112.*
A sketch of work in the Bauchi highlands in Northern Nigeria among the Sura-Maghavul.

†Islam in the Cameroons, West Africa. L. W. G. Malcolm. *Journal of the African Society*, 1921 (Oct.), 35–46. *113.*

Der Weltkrieg und die christlichen Missionen in Kamerun. C. I. Bender. 211 S. Cassel: Oncken. M. 16. 1921. *114.*

Darstellung der Tatsachen durch einen deutsch-amerikanischen Baptisten-Missionar.

Notes sur les coutumes Bapounou dans la circonscription de la Nyanga. Georges le Testu. 212 pp. Caen: Haulard La Brière. 1920. *115.*

Etude très fouillée des coutumes civiles et sociales d'une peuplade du Gabon. La question de l'esclavage y est particulièrement étudiée.

Congo-Bibliotheek. Edited by V. Denyn and Ed. De Jonghe. 2. De Slang bij de Nbandi. P. Basile Tanghe. 3. Etudes Bakongo: Histoire et Sociologie. R. P. van Wing. 4. De geheime Sekte van't Kimpasi. R. P. van Wing. 5. Grammaire du Kiyombe. L. de Clercq. 6. La Langue des Azande. C. R. Lagae. Maps. Illus. Brussels: Goemaere. Prices from 6 to 40 francs. *116.*

No. 1 (Histoire des Populations de l'Uck et de l'Ubangi) and No. 7 (Dictionaire de la Langue des Azande) are in the press. A review of No. 3 is in preparation.

†The Prophet Movement in Congo. P. H. J. Lerrigo. IRM, 1922 (Apr.), 270–7. *117.*

In the Heart of Bantuland. Dugald Campbell. Illus. Map. 308 pp. London: Seeley, Service. 21s. 1922. *118.*

A record of twenty-nine years' pioneering in Central Africa among the Bantu peoples, with a description of their habits, customs, secret societies and languages.

Wild Bush Tribes of Tropical Africa. G. Cyril Claridge. Illus. Map. 309 pp. London: Seeley, Service. 21s. 1922. *119.*

An account of adventure and travel amongst the Ba-Congo of Northern Angola, with a description of their manners of life, customs, heathen rites and ceremonies, secret societies, sport and warfare collected during a sojourn of twelve years. The writer was a missionary of the B.M.S.

See also *19* (Biography); *157* (Evangelistic); *166–7* (Medical).

East and Central Africa

(*from the Zambezi to the Juba rivers*)

The Backbone of Africa. Sir Alfred Sharpe, K.C.M.G. 224 pp. London: Witherby. 16s. 1921. *120.*

A record of travels, by a former Governor of Nyasaland, along the suggested Cape to Cairo Route.

Twenty-Five Years in East Africa. John Roscoe. Map. Illus. xvi+288 pp. London: Cambridge University Press. 25s. 1921. *121.*

Mr Roscoe (formerly a C.M.S. missionary in Uganda) gives in this well-illustrated volume a mass of information, especially on anthropological lines, which is of value to all students of African life.

Dayspring in Uganda. Albert B. Lloyd (Archdeacon of Western Uganda). Illus. Map. xii+120 pp. London: C.M.S. 3s. 1921. *122.*

Slight. The material is familiar, except in the closing chapter and the introduction, where the moral weakness of the Uganda Church is frankly disclosed.

Uganda. Matthias Hallfell. 230 S. Freiburg, i. Br. Herder. geb. M. 32. 1921. *123.*

Gewissenhaft gründliche Darstellung der Katholischen Mission nach Geschichte und Arbeitsweise.

Leading Strings. Native Development and Missionary Education in Kenya Colony. H. D. Hooper. Illus. 68 pp. London: C.M.S. 1s. 1921. *124.*

See review, p. 319.

'Afric's Sunny Fountains': Travel Notes of a Visit to the African Mission Fields of the Church of Scotland. J. N. Ogilvie, D.D. 100 pp. Edinburgh: Blackwood. 2s. 1921. *125.*

†Eine verwaiste Kirche in Ostafrika. F. Gleiss. EMM, 1921 (Dez.), 323–8. *126.*

Entre le Victoria, l'Albert et l'Edouard. Ethnographie de la partie anglaise du vicariat de l'Uganda. Origines.—Histoire.—Religion.—Coutumes. P. J. Gorju (des Pères Blancs). 372 pp. Marseille: Procure des Pères Blancs. F. 13.50. 1920. *127.*

Etudes d'ethnographie africaine par un missionnaire des Pères Blancs.

The Yaos: being an English translation of 'Chŭkala cha Wa Yao' compiled by Yohana B. Abdallah. Arranged, edited and translated by Meredith Sanderson. Nyasaland, Zomba: Government Printing Office. 1919. *128.*

See also *12* (Biography).

South Africa

(*south of the Cunene and Zambezi rivers*)

†Native Unrest in South Africa. D. D. T. Jabavu. IRM, 1922 (Apr.), 249–59. *129.*

†Agriculture amongst the Natives of South Africa. Bernard Huss. IRM, 1922 (Apr.), 260–9. *130.*

Ombres et Lumières: Extrait du Journal d'une institutrice missionnaire au Zambèze. Marthe Kuntz. 164 pp. Paris: Société des Missions Evangéliques. F. 4. 1921. *131.*

See review, p. 319.

See also *9*, *11*, *14* (Biography); *144* (Finnish Mission).

Madagascar

MON VOYAGE À MADAGASCAR: JOURNAL DE ROUTE. Paul Barnaud. 284 pp. Paris: Société des Missions Evangéliques. F. 6. 1921. *132.*
See review, p. 319.

†FATE-DRA OU FRATERNISATION PAR LE SANG CHEZ LES MALGACHES DU SUD-OUEST. G. Julien. *Revue d'Ethnographie et des Traditions populaires*, 1921 (N° 5), 1–13. *133.*

America and the West Indies

CANADA'S SHARE IN WORLD TASKS. Edited by H. C. Priest. Illus. 183 pp. Toronto: Canadian Council Missionary Education Movement. 75 cents. 1920. *134.*
Sets forth the situation in five fields where Canadian missions are at work.

THE PEOPLE OF MEXICO: WHO THEY ARE AND HOW THEY LIVE. Wallace Thompson. xiii+428 pp. New York and London: Harper. $2.50. 1921. *135.*
Contains a sympathetic and scientific analysis of Mexican conditions, with an impartial survey of what Romanism and Protestantism have done for the people.

LE PETIT NORD: THE ANNALS OF A LABRADOR HARBOUR. Kate Spalding and Anne Grenfell. 255 pp. London: Hodder & Stoughton. 6s. 1921. *136.*

LABRADOR DAYS. William Thomason Grenfell. 285 pp. London: Hodder & Stoughton. 6s. 1921. *137.*

Australasia and Oceania

IN THE TRACKS OF THE TRADES. Lewis R. Freeman. 380 pp. London: Heinemann. 25s. 1921. *138.*
A well-written account of a 14,000-mile cruise in the author's own yacht to the Hawaiis, Marquesas, Societies, Samoas, and Fijis.

See also *16–7* (Biography); *158* (Evangelistic); *224* (Australian Mandate).

Other Fields

DURCH ZENTRALASIEN IN DIE INDISCHE GEFANGENSCHAFT. H. Francke. 173 S. Herrnhut: Missionsbuchh. M. 15. 1921. *139.*
Reisebericht voller Tragik und Humor, reich an spannenden Erlebnissen und wichtigen wissenschaftlichen Ergebnissen.

PIONEERING IN TIBET. Albert L. Shelton, M.D. Illus. 214 pp. New York and London: Revell. $1.25. 1921. *140.*

WORK IN TIBET. Theo. Sörensen. 98 pp. West China, Szechwan: Tibetan Religious Literature Depot. *141.*

General

AUS DEM MISSIONSLEBEN DRAUSZEN FUR DIE ARBEIT DAHEIM. D. J. Witte. 2 Auflage. xiv+388 pp. Berlin: Hutten Verlag. M. 10. 1920. *142.*
A review of this book, which has quickly passed into a second edition, is in preparation.

†WIE WIRD DIE ARBEIT AUF DEN UNS ENTRISSENEN MISSIONSFELDERN WEITER GEFUHRT? A. Oepke. AMZ, 1921 (Nov.), 271–82. *143.*

†DIE FINNISCHE MISSION IN SÜDWEST-AFRIKA UND CHINA. M. Tarkkanen. EMM, 1921 (Oct.), 274–8. *144.*

THE PACIFIC TRIANGLE. Sydney Greenbie. xv+402 pp. New York: Century Co. $4. 1921. London: Mills & Boon. 18s. 1922. *145.*
In three parts: Historical and Travel Material; Native Problems; Problems involving Australasia, Asia and America.

See also *156* (Bulletin, School of Oriental Studies); *165* (Education); *170* (Medical); *218* (Religion); *229–31* (Missions and World Friendship).

V. Works of Reference

ENCYCLOPÆDIA OF RELIGION AND ETHICS. Edited by James Hastings, D.D. Vol. XII. Suffering–Zwingli. xxiv+876 pp. Edinburgh: T. & T. Clark. 35s. 1922. *146.*

A DICTIONARY OF RELIGION AND ETHICS. Edited by Shailer Mathews and Gerald Birney Smith. iii+513 pp. New York: Macmillan. $8. 1921. *147.*
A review is in preparation.

AN ENCYCLOPÆDIA OF RELIGIONS. Maurice A. Canney. ix+397 pp. London: Routledge. 25s. 1921. *148.*

See also *60* (Atlas, Franciscan Missions, China).

VI. Theory and Principles of Missions

†INDISCHE MISSION IM KREUZFEUER MODERNER KRITIK. A. Oepke. *Ev. Luth. Miss-Blatt, Leipzig*, 1921 (Oct.), 233–4. *149.*

†HERDER UND DIE MISSION. R. F. Merkel. ZMR, 1921 (Oct.), 299–322. *150.*

GRAF KEYSERLINGS REISETAGEBUCH EINES PHILOSOPHEN UND DAS CHRISTENTUM. J. Witte. 48 S. Berlin: Hutten Verlag. M. 9. 1921. *151.*

†GRAF HERMANN KEYSERLING ÜBER INDIEN. H. W. Schomerus. EMM, 1921 (Nov.), 292–304. *152.*

VII. The Training and Qualifications of Missionaries

THE ORAL METHOD OF TEACHING LANGUAGES. Harold E. Palmer. ix+134 pp. London: Heffer. 5s. 1921. *153.*
A monograph on conversational methods together with a full description and examples of fifty appropriate forms of work.

†The Reading of Missionaries. L. Newton Hayes. CR, 1921 (Dec.), 809–18. *154.*

†The Missionary and His Reading. Arthur Jorgensen. JE, 1921 (Dec.), 319–22. *155.*

Bulletin of the School of Oriental Studies, London Institution. Vol. II. Part i. 176 pp. Part ii. 177–346. London: School of Oriental Studies and Luzac. 6s. 1921. *156.*

Part i. contains, *inter alia*, valuable material on the phonetics of Bengali, etc.

VIII. Missionary Methods

Evangelistic

†The Training of African Teachers. A. W. Wilkie. EW, 1921 (Oct.), 319–29. *157.*

†Die Papua und der gekreuzigte Christus. Chr. Keysser. EMM, 1921 (Nov.), 304–8. *158.*

See also *32* (Christian Movement, Japan).

Christian Education

Japan

See *32* (Christian Movement, 1921).

India

†The Educational Situation and Missions. W. Meston, B.D., M.L.C. *Madras Christian College Magazine*, 1921 (Oct.), 240–54. *159.*

†Indian Education and the Conscience Clause. A. W. Davies, G. T. Manley and J. A. Wood. CMR, 1921 (Dec.), 340–6. *160.*

See also *8* (Biography).

Malaysia

Het Zendingsonderwijs van het Nederlandsch Zendeling Genootschap onder de Karo-Batak's. J. Neumann. Oegstgeest: Mededeelingen Encyclopaedisch Bureau. II, 3. 27 blz. Aanhangsel. 1921. *161.*

†Ons Zendingsonderwijs. D. Bakker. *De Macedoniër*, 1921 (XXV[7]), 193–8. *162.*

†De geschiedenis van de Kweekschool in Posso. Alb. C. Kruyt. MZW, 1921 (LXV[3]), 252–64. *163.*

†Schulprobleme. J. Warneck. AMZ, 1921 (Nov.), 265–71. *164.*

See also *61* (Anglican Mission).

Africa

See *124* (Kenya Colony).

General

Papers on Educational Problems in Mission Fields. 1. Mission Education and National Policy. Paul Monroe, Ph.D., LL.D. 2. Education for Life and Duty. Sir Michael E. Sadler, K.C.S.I. 3. The Crisis in Christian Education in the Mission Field. J. H. Oldham. 71 pp. London: International Missionary Council, 2 Eaton Gate, S.W. 1s. 1921. *165.*

The first two of these papers appeared in IRM, 1921 (July), 321–50 and (Oct.) 449–66. The pamphlet is being widely studied among educationists.

Medical Missions

Zwischen Wasser und Urwald. Erlebnisse und Beobachtungen eines Arztes im Urwalde Aquatorialafrikas. Albert Schweitzer, Dr. Theol., Dr. Phil., Dr. Med. 165 S. Bern: Paul Haupt, Akadem. Buchh. vorm Max Drechsel. M. 16. 1921. *166.*

Albert Schweitzer, ursprünglich Professor der Theologie in Strassburg und berühmt als theologischer und musikgeschichtlicher Schriftsteller, berichtet in diesem 165 Seiten starken Buch über die Zeit, die er als Missionsarzt in Lambarene im französischen Kongo verlebt hat. Nach Inhalt und Form das beste und tiefste Buch, das im letzten Jahrzehnt in deutscher Sprache über ärztliche Missionsarbeit erschienen ist.

On the Edge of the Primeval Forest. Experiences and Observations of a Doctor in Equatorial Africa. Albert Schweitzer, Dr. Theol., Dr. Phil., Dr. Med. Translated by Ch. Th. Campion. Illus. Map. 180 pp. London: Black. 6s. 1922. *167.*

A translation of No. *166*. A review is in preparation.

Mending and Making. W. H. P. Anderson and M. Anderson. Illus. 62 pp. London: Mission to Lepers, 33 Henrietta Street. 1s. 1922. *168.*

†The Leper Problem in India and the Treatment of Leprosy. Frank Oldrieve. *Asiatic Review*, 1922 (Jan.), 52–77. *169.*

Ärtzliche Fürsorge in den Missionsländern. E. Becker. 46 S. Aachen: Xaveriusverlag. M. 5. 1921. *170.*

Gediegene Arbeit des apostolischen Prefekten von Assam, für ärtzliche Arbeit in der katholischen Mission eintretend.

†Onze Zendingshospitalen in gevaar. Pruys. *De Macedoniër*, 1921 (XXV[8]), 161–74. *171.*

See also *7* (Biography); *61* (Anglican Missions, Malaysia); *140* (Tibet).

Industrial Missions

The Gospel and the Plow, or the Old Gospel and Modern Farming in Ancient India. Sam Higginbotham. viii+146 pp. New York: Macmillan. $1.25. London: S.P.C.K. and Central Board of Missions. 5s. 1921. *172.*

A review is in preparation.

See also *120*, *130* (Africa).

General

DER EUROPÄISMUS IM MISSIONSBETRIEB. A. Huonder. 48 S. Aachen: Xaveriusverlag. M. 5. 1921. *173.*
Gegen die zugeringe Berücksichtigung des Volkstums in der Katholischen Mission.

IX. The Church in the Mission Field

A MEMORANDUM ON THE FURTHER DEVELOPMENT AND EXPANSION OF CHRISTIANITY IN INDIA. Madras, Vepery: Hon. Sec. Christo Samaj, c/o Epiphany Villa. 4 as. 1921. *174.*
Presented by the Christo Samaj to Mr J. H. Oldham in December 1921, during his visit to India.

†A MEMORANDUM ON CERTAIN PROBLEMS OF MISSIONARY EFFORT AND CHRISTIANITY IN INDIA. HF, 1922 (Jan.), 7–14. *175.*
Presented by some members of the Christo Samaj, Madras, to the delegates from the Church Missionary Society visiting India in 1921–2.

†CHRISTIAN MYSTICISM IN AN INDIAN SOUL, SUNDAR SINGH. Nathan Söderblom. IRM, 1922 (Apr.), 226–38. *176.*

SADHU SUNDAR SINGH. EIN APOSTEL JESU CHRISTI IN INDIEN. Nach englischen Quellen und mündlichen Mitteilungen bearbeitet von Max Schaerer. 112 S. Herausgegeben vom schweizerischen Hilfskomitee der kanaresischen evangelischen Mission in Indien (Sekretariat: Hönggerstr. 52, Zürich). Gütersloh: Druck und Verlag von C. Bertelsmann. 1922. *177.*

†SADHOE SOENDAR SINGH. C. W. Th. Baron van Boetzelaer van Dubbeldam. MZW, 1921 (LXV[3]), 193–219. Reprinted by Zendingsbureau Oegstgeest. 30 blz. f 0.30. *178.*

†PROBLEMS OF CHINESE CHRISTIAN LEADERSHIP: A PRELIMINARY PSYCHOLOGICAL STUDY. Timothy Tingfang Lew. IRM, 1922 (Apr.), 212–25. *179.*

See also *32–4* (Japan); *55* (China); *117* (Congo); *122* (Uganda); *183* (Indian Church).

X. Comity, Co-operation and Unity

†DER INTERNATIONALE MISSIONSRAT. F. Würz. EMM, 1921 (Dez.), 320–3. *180.*

†TAGUNG DES INTERNATIONALEN MISSIONSRATES. J. Richter. AMZ, 1921 (Dez.), 304–11. *181.*

†DE EERSTE SAMENKOMST VAN DEN INTERNATIONALEN ZENDINGSRAAD TE LAKE MOHONK (NEW YORK) 30 SEPT.–6 OCT. 1921. C. W. Th. Baron van Boetzelaer van Dubbeldam. MZW, 1921 (LXV[4]), 289–99. *182.*

REPORT OF JOINT COMMITTEE ON UNION OF THE CHURCH OF ENGLAND IN INDIA AND THE SOUTH INDIA UNITED CHURCH. Appendix. 32 pp. London: S.P.C.K. 6d. 1921. *183.*
Previous documents were noted in IRM, 1920 (Jan.), 145–50; (Oct.), Bib. No. *656.*

See also *20, 29–31* (Home Base: Great Britain, North America, Germany).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

AFRIKANISCHE MÄRCHEN. Carl Meinhof 344 S. Jena: Eugen Diederichs. 1921. *184.*
Wertvolle Zusammenstellung von Märchen aus 60 verschiedenen Gebieten Afrikas.

†RELIGIE EN KUNST BIJ NATUURVOLKEN. J. Brummelkamp. *Onze Eeuw,* 1921 (VIII[1]), 211–27; (IX[2]), 299–314. *185.*

†DE RELIGIEUZE BETEEKENIS VAN HET ANIMISME. G. van der Leeuw. MZW, 1921 (LXV[4]), 300–20. *186.*

†DE TOBELEREEZEN IN HUN DENKEN EN DOEN. I. A. Hueting. *Bijdragen tot de taal-land-en volkenkunde van Nederlandsch-Indie,* 1921 (LXXVII[2]), 217–357. *187.*

CULTUR EN CHRISTENDOM ONDER DE JAVANEN. H. A. van Andel. 40 blz. Kampen: J. H. Kok. f 0.90. 1921. *188.*

†IETS OVER DE ROEM SERAM EN OVER NANGGI. F. J. F. van Hasselt. *Tijdschrift van het Bataviaasch Genootschap,* 1921 (LX[1, 2]). *189.*

See also *64* (Borneo); *108–11* (Sudan and Ivory Coast); *118–9* (Angola); *121, 127* (Uganda); *133* (Madagascar).

Religions of Japan and Korea

†GLIMPSES OF THE RELIGIOUS LIFE OF NEW JAPAN. Kenneth Saunders. *Journal of Religion,* 1922 (Jan.), 70–80. *190.*

See also *33* (Survey, Last Ten Years).

Religions of China

FABLES CHINOISES DU IIIe AU VIIIe SIÈCLE (d'origine Hindoue). Versifiées par Mme Chavannes. E. Chavannes. Paris: Bossard. F. 4.80. 1921. *191.*

†THE LOGIC OF MOH TIH AND HIS SCHOOL. Suh Hu. CR, 1921 (Oct.), 668–77; (Nov.), 751–8; (Dec.), 833–43. *192.*

†THE SCIENTIFIC APPROACH OF CHRISTIAN MISSIONS TO SOME CHINESE ANIMISTS. W. J. Leverett. CR, 1921 (Sept.), 613–21; (Oct.), 683–91. *193.*

See also *51* (Islam); *52–4* (Buddhists); *59* (Journal Royal Asiatic Society); *203* (Buddhism).

Religions of India

HINDUISM AND BUDDHISM: AN HISTORICAL SKETCH. Sir Charles Eliot. 3 vols. 345,

322, 513 pp. London: Arnold. 84s. 1921. *194.*

INDIAN LOGIC AND ATOMISM. A. Berriedale Keith. 291 pp. Oxford: Clarendon Press. 8s. 6d. 1921. *195.*

In this volume, Prof. Keith deals with two of the six orthodox Hindu philosophies which form a closely related pair, viz., the Vaiśeshika, or Atomistic philosophy and the Nyāya, or Logical system. The author briefly surveys the whole history of the pair, and analyses their teaching with great brilliancy.

THE AITAREYA AND KAUSHĪTAKI BRĀHMANAS. Translated by A. Berriedale Keith. xii+555 pp. Harvard: University Press. 21s. 1920. *196.*

The *Aitareya Brāhmana* was translated almost sixty years ago by Haug, but the *Kaushītaki* has never been translated before. The two translations are preceded by an exceedingly valuable Introduction dealing with all the chief questions arising from these texts.

DAS SRAUTASŪTRA DES ĀPASTAMBA. (1–7 buch) aus dem Sanskrit übersetzt von Dr W. Caland. 269 pp. Göttingen: Vandenhoeck und Rupprecht. 1921. *197.*

This is the first translation of a Srautasūtra ever made. The author has done all that was possible to make the very intricate details of the sacrifices and also the most allusive and elliptical sūtra style intelligible to the reader. The volume is one of nine already published in *Quelle der Religionsgeschichte,* a series appearing under the editorial care of Dr Rudolf Otto of Marburg University, which promises to be of great value.

SIDDHĀNTA DES RĀMĀNUJA. Übertragen von Dr Rudolf Otto. 162 pp. Jena: Diederich. 1917. DĪPIKĀ DES NIVASA. Übertragen von Dr Rudolf Otto. 84 pp. Tübingen: Mohr. 1916. *198.*

The Siddhānta des Rāmānuja is a series of extracts from Rāmānuja's Srī-bhāshya chosen in order to give a clear view of its philosophy. A translation of the *Bhakti-Satakam,* a century on *bhakti,* devotion, in Sanskrit, written in the thirteenth century by a Hindu from Bengal converted to Buddhism in Ceylon.

The second volume is also from the school of Rāmānuja, being the *Yatīndra-mata-dīpikā* of Srīnivāsa of the seventeenth century.

The translator is Prof. Rudolf Otto, who succeeded to Hermann's chair in Marburg.

THE MAHĀBHĀRATA. A Summary. J. M. Macfie. 265 pp. Madras: Christian Literature Society for India. R. 2. 3s. 1921. *199.*

See review, p. 303.

THE LAWS OF MANU. A Summary in English with Introduction and Notes. J. M. Macfie. 131 pp. Madras: Christian Literature Society for India. R. 1.12. 2s. 6d. 1921. *200.*

See review, p. 303.

†CHRISTLICH EUROPÄISCHER UND INDISCHER GEIST. H. W. Schomerus. AMZ, 1921 (Oct.), 237–47; (Nov.), 282–90; (Dez.), 297–304. *201.*

See also *79* (Sir V. Chirol); *86* (Music); *87* (Sculpture).

Buddhism

BUDDHIST PSALMS. Translated from the Japanese of Shinran Shōnin. L. Adams Beck and S. Yamube. 91 pp. London: Murray. 3s. 6d. 1921. *202.*

CONTES ET LÉGENDES DU BOUDDHISME CHINOIS. Traduites du Chinois. Edouard Chavannes. Préface et vocabulaire de Sylvain Lévi. Paris: Bossard. F. 21. 1921. *203.*

†L'INFLUSSO D' ELL BUDDHISMO SULLE CIVILTÀ D' ELL 'ESTREMO ORIENTE. Guiseppe Tucci. *Bilychnis,* 1921 (Sett.), 144–55. *204.*

See also *52–4* (China); *190* (Japan); *194* (Hinduism and Buddhism).

Islam

ISLAM EN CHRISTENDOM. Jacq. C. van Andel-Rutgers. 3e druk. xii+241 blz. 's-Gravenhage: Zendingsstudieraad. fl. 60; bound, f 2.25. 1921. *205.*

THE KORAN. Translated into English from the Original Arabic by George Sale. Introduction by Sir Edward Denison Ross. 624 pp. London: Warne. 10s. 6d. 1921. [Re-issue.] *206.*

ISLAM IN INDIA OR THE QANŪN-I-ISLĀM. Translated by G. A. Herklots, M.D. New edition, revised and re-arranged with additions, by William Crooke, C.I.E. xl+374 pp. London: Oxford University Press. 17s. India paper, 21s. 1921. *207.*

LE LIVRE DE L'IMPOT FONCIER. (Kitab El-Kharâdj.) Abou Yousof Ya'Koub. Traduit et annoté par E. Fagnan. xvi+352 pp. Paris: Librairie Orientaliste, Paul Geuthner. F. 40. 1921. *208.*

The first volume of the Bibliothèque Archéologique et Historique founded by the Haut-Commissariat de la République Française en Syrie et au Liban.

THE INWARD WAY (*ab-Tariqat*). J. Takle. 66 pp. Madras: Christian Literature Society for India. 1921. *209.*

L'ISLAM ET LA POLITIQUE DES ALLIÉS. L'ISLAM MYSTIQUE ET SCHISMATIQUE. LE PROBLÈME DU KHALIFAT. Enrico Insabato. Adapté de l'italien par Magali Boisnard. 264 pp. Paris: Berger-Levrault. F. 12. 1920. *210.*

†HET AANPASSINGSVERMOGEN VAN DEN ISLAM. D. Bakker. *De Macedoniër,* 1921 (XXV[9]), 257–67. *211.*

†DER ISLAM UND DIE CHRISTLICHE VERKÜNDIGUNG. G. Smit. AMZ, 1921 (Oct.), 233–7. *212.*

See also *51* (China); *79* (Sir V. Chirol); *95* (Caliphate); *113* (Cameroons).

Judaism

TRACTATE BERAKOTH. (BENEDICTIONS) MISHNA AND TOSEPHTA. Translated from the Hebrew, with Introduction and Notes, by A. Lukyn Williams, D.D. xxv+95 pp. London: S.P.C.K. 6s. 1921. *213.*

†SOME RECENT CONTRIBUTIONS TO THE STUDY OF JUDAISM. G. H. Box, D.D. *Church Quarterly Review*, 1922 (Jan.), 264–95. *214.*

†THE MISSION OF REFORM JUDAISM. Samuel S. Cohon. *Journal of Religion*, 1922 (Jan.), 27–43. *215.*

General

LA RELIGION. A. Lefèvre, professeur à l'Ecole d'Anthropologie. 626 pp. Paris: A. Costes. F. 15. 1921. *216.*

HELLENISM AND CHRISTIANITY. Edwyn Bevan. 275 pp. London: Allen & Unwin. 12s. 6d. 1921. *217.*
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AN INTRODUCTION TO THE STUDY OF SOME LIVING RELIGIONS OF THE EAST. Sydney Cave, D.D. 255 pp. London: Duckworth. 5s. 1921. *218.*

THE GOSPEL AND ITS WORKING. P. J. Maclagan, D.Phil. viii+108 pp. London: Student Christian Movement. Cloth, 3s. 6d.; paper, 2s. 6d. 1921. *219.*
A review is in preparation.

†THE CHRISTIAN EXPLAINS HIMSELF. III. The Incarnation. F. A. Cockin. IRM, 1922 (Apr.), 239–48. *220.*

†ZUM IRANISCHEN ERLÖSUNGSMYSTERIUM UND ZUR METHODE DER VERGLEICHENDEN RELIGIONSWISSENSCHAFT. Hans Leisegang. ZMR, 1921 (Sept.), 257–64; (Oct.), 289–99. *221.*

See also *146* (ERE, vol. xii); *147–8* (Religion).

XII. Social and Political Relations of Missions

INTERVENTION IN INTERNATIONAL LAW. Ellery C. Stowell. Bibliography. vi+558 pp. Washington: Byrne. 1921. *222.*
The chapters deal with Interposition, International Police, Non-Interference, Political Action, and the Rule of Reason. There is an extensive annotated bibliography.

THE CHINO-JAPANESE TREATIES OF MAY 25, 1913. 151 pp. THE TWENTY-ONE DEMANDS. JAPAN VERSUS CHINA. 178 pp. CHINA, THE UNITED STATES, AND THE ANGLO-JAPANESE ALLIANCE. G. Zay Wood. 176 pp. New York: Revell. $2. 1921. *223.*
The relevant official documents are given in full in appendices.

THE AUSTRALIAN MANDATE IN RELATION TO OUR DUTY TO NATIVE RACES. J. W. Burton. 16 pp. Melbourne: Australian Students' Christian Movement Corporation, 182 Collins Street. 1921. *224.*

†EEN PLEIDOOI VOOR ARTIKEL 123 VAN HET REGLEMENT OP HET BELEID DER REGEERING VAN NEDERLANDSCH INDIË. J. W. Gunning. *Stemmen des Tijds*, 1921 (Dec.), 62–93. *225.*

KROMOBLANDA. Over 't vraagstuk van 'het Wonen' in Kromo's groote land. dl IV. H. F. Tillema. 225–685 blz. Gröningen. 1921. *226.*

†UIT DE JAVAANSCH-SOENDANEESCH MALEISCHE PERS. MZW, 1921 (LXV[2, 3, 4]), 168–77; 265–77; 363–71. *227.*

NATIONAL WELFARE AND NATIONAL DECAY. W. McDougall, F.R.S. vii+213 pp. London: Methuen. 6s. 1921. *228.*
This volume, and others by the same writer, demand attention from those engaged in the study of interracial problems, especially in their psychological aspects.

WORLD FRIENDSHIP, INC. J. Lovell Murray. Illus. 186 pp. New York: Missionary Education Movement of the United States and Canada. Cloth, 75 cents; paper, 50 cents. 1921. *229.*

TOWARDS THE BROTHERHOOD OF NATIONS. Bolton C. Waller. 207 pp. London: Student Christian Movement. Cloth, 5s.; paper, 3s. 6d. 1921. *230.*

THE KINGDOM AND THE NATIONS. Eric M. North. Illus. 239 pp. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. 75 cents. 1921. *231.*

See also *32* (Japan and Korea); *33, 36–9* (Japan); *43* (Korea); *44–6* (China); *79–85, 90* (India); *96* (Armenians); *98* (Colour Bar); *100, 114–9, 129* (Africa); *145* (Pacific); *210–2* (Islam).

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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THE INTERNATIONAL REVIEW OF MISSIONS

THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS: A SURVEY

III. IN KOREA

By Bishop HERBERT WELCH, D.D.

The General Situation

The decade covered by this survey corresponds closely with the period since the annexation of Korea by Japan. Annexation by Japan Because of this special fact, in addition to all the ordinary reasons, the missionary situation and outlook can be understood only as they are viewed against the background of political events.

It is useless here and now to discuss the ethics of the annexation. Accomplished in response to a nominal request by the Korean Emperor, it did not represent the will of the people and has never been accepted by them with satisfaction or even with complete acquiescence. One must believe that it was because of honest convictions as to the best welfare of all concerned that the western powers, despite their Korean treaties of the eighties, did not intervene upon the proclamation of Japanese

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sovereignty in the Hermit Kingdom on August 29, 1910. They accepted the situation, and Korea has since by consent of the world been part of the Japanese Empire.

When it comes to an actual estimate of the results of the Japanese occupation during the last fifteen years, the items to the credit of the government are numerous and weighty. The rapid growth of population, the reclaiming of waste lands, the improvement of agricultural methods, reforestation on a huge scale, the advance of mining, fisheries, industrial enterprise, and foreign trade, the extension of highways and railroads, attention to rivers, harbours, land surveys, sanitation and public health—all bear witness to the intelligence, energy and skill of the Japanese administration. Thrift has been encouraged, savings have enormously increased, taxes have been made equitable, laws have been codified, the safety of property and life has been stabilized. An educational system has been promoted consisting mostly of elementary schools but including a few of higher grade. This list of achievements is nothing less than impressive.

But even these good things were accomplished in such a fashion as to leave the nation dissatisfied. The policy of assimilation—in the sense of denationalizing the people—held up as an objective, has aroused the resentment of the masses. A government military in form and in spirit (with the usual restrictions on speech and publication and assembly); a government of discrimination between Japanese and Koreans in educational facilities, in government employ, in the use of the native language; and a government of Koreans by Japanese, with no appearance or promise of self-government even in future days—such a government could not fail to alienate large numbers of those whom it needed to win. It was out of touch with the real thoughts and aspirations of the nation and was seeking by mechanical means to accomplish what demanded a spiritual qualification. The Independence Movement, therefore, was not a thing to be wondered at.

This was an effort beginning in 1919 to overthrow the Japanese sovereignty. In general the plan pursued was one of unarmed demonstration, although as excitement grew and feeling became more bitter and resentful on account of the brutal acts of the police and soldiers, violence was employed in some instances by Korean groups. The number of Japanese killed or wounded, however, was strikingly small. Little government property was destroyed, no Japanese shops were looted and scarcely a civilian Japanese was injured. On the other hand, the uprising of the Koreans, young and old, men and women, humble and noble, students and illiterate, was met by the authorities with roughness, cruelty and needless bloodshed. Hundreds were killed, thousands injured and tens of thousands imprisoned. Torture was freely used to extort evidence or confession; indignities were practised upon men and upon women (yet it should be added that reports of rape were conspicuous by their absence); children were sometimes involved in this brutal treatment; sentences were often harsh (although the signers of the Declaration of Independence were not charged with treason or sedition, and received a maximum sentence of three years' imprisonment). Such treatment aroused the indignation of the entire country, emphasized the demand for independence and intensified the bitterness of the Koreans against the authorities. So badly were affairs handled by the officials, that after five months, in response to world opinion and growing Japanese protest (as the facts slowly became known), the old administration was allowed to retire and a new Governor-General and staff were appointed.

The Independence Movement

The fundamental purpose of the new administration, as announced by Imperial Rescript and by the statement of the premier, Mr Hara, on August 20, 1919, was 'to treat Korea as in all respects on the same footing with Japan.' This was to involve the obliteration of differences in the treatment of the two peoples in

Work of New Administration

matters of education, industry and the civil service, and the adoption of a system of provincial and municipal administration similar to that in operation in Japan proper. These results, it was pointed out, were not expected to be attained suddenly but by gradual processes.

After two years and a half, it may be said that the Governor-General, Admiral Baron Saito, and some of his chief colleagues, possess the general confidence and genuine progress has been made. The prevailing tone of the government is much less military. A larger degree of liberty has been permitted. Flogging as a legalized punishment has been discontinued, and amnesty has been granted to many prisoners. Discrimination between Koreans and Japanese has at least been reduced, if not yet wholly eliminated. Especially in the provision of adequate educational facilities has improvement been shown. Schools are being swiftly increased in number, and even an imperial university is now in prospect. A move in the direction of self-government is to be discerned in the creation of central and local advisory councils, which have no legislative authority yet which may exercise a real influence upon administrative measures. In brief, a more civilian, a more just, a more mild, humane and conciliatory temper is plainly observable in the government of Korea. But the desire for national independence has by no means disappeared. Demonstrations are now infrequent; the wisest leaders are urging the use of constructive means for the development of the natural resources, for the education and moralization of the people, and for their study and practice (so far as this is yet possible) of the art of self-government, that they may be prepared for the larger responsibilities of the future. But patriots, hungry for freedom, are not satisfied with reform, and it still remains to be seen whether Japan can quiet the national spirit which the events of the last three years have aroused.

While the Japanese government has thus been in

difficulties on the one side with the Korean people, on the other it has had a delicate and difficult problem in its relation to the foreign missionaries and the Christian Church in general. Under the old Korean government some of the missionaries held places of large influence at the court, and although persecutions sometimes took place, there was no official restriction whatever upon Christian propaganda. After the annexation, Prince Ito, the first Governor-General, promised that there should be no impairment of religious rights and privileges by reason of the change of régime. This was in accord with Japanese practice already well established. The old ban of two and a half centuries upon Christianity in Japan had been removed and the constitution of 1889 had guaranteed full freedom of worship. The missionaries, therefore, saw no cause for special anxiety; indeed, having seen the weakness and corruption of the old order, they were not unfavourably disposed towards the new. In 1911, however, the famous Conspiracy Case brought trouble and dismay. Of the 105 Koreans convicted and sentenced to imprisonment for terms of from five to ten years, most were Christians. The lack of any adequate evidence against these persons, and, indeed, evidence of the existence of any conspiracy at all, soon became plain; so that 99 were acquitted on an appeal to a higher court, the 6 still held received shorter sentences, and in 1915 these were pardoned. The whole incident produced a most unpleasant impression of an attempt in official quarters to discredit and to terrify the Christian body.

The Christian Church and Government

In 1915 came another unfortunate incident which seemed to point to some willingness, at least, to put limits upon Christian activity. The new ordinance enacted in that year by the Government-General for the regulation of 'religious propagation in Korea' was more stringent than such laws in Japan proper, and it was feared that the churches would

Two Limiting Ordinances

practically be denied the right to appoint their own pastors and officials and to decide upon their qualifications. An interview with Mr K. Usami, the head of the Department of Home Affairs, brought assurance that it was not the intention or aim of this ordinance to infringe upon the rights and privileges hitherto enjoyed by the Christian churches in Chosen, either in freedom of belief, in the appointment of officers or in the work of evangelism.

The educational ordinance of the same year so startled the missionaries that they declared that ' in our judgment the conditions proposed would cripple, if not completely close, our Christian schools.' It was held to be out of harmony with former assurances by the government concerning freedom of Bible instruction in Christian schools, and it went beyond the regulations of Japan proper in limiting that freedom. It provided that within a period of ten years at the outside all private schools in Korea must conform to the government system, which excluded any compulsory religious exercises either of worship or of instruction and forbade the use of school buildings or curriculum hours for such purposes. The Presbyterian missions declined to register under this ordinance, preferring, rather than to surrender their complete freedom in the conduct of their schools, to throw upon the government officials the responsibility for closing the schools if the matter should be carried so far. The Methodist missions, on the other hand, decided that it was wise to conform to the government regulations, and during the few years following registered under the ordinance of 1915 such of their schools as were qualified for registration. The same course was pursued in securing charters for two of the union institutions in Seoul, the Chosen Christian College and the Severance Medical College. It was found that the officials were quite willing to make the necessary concessions in details, giving permission for adjustments in the curriculum and for the use of school buildings for religious purposes under certain conditions. These

registered schools have found it possible to carry on their work of worship and religious instruction under these conditions without serious loss. But a limitation such as is not enforced in Japan proper was decidedly unwelcome to all.

The system of espionage upon church services, the petty regulations, the multiplication of required reports; the delays and annoyances by local officials also gave unfavourable impressions of a government which at the same time seemed to be showing favour toward Buddhist and Shinto propaganda.

The Christian Church and the Independence Movement

When the Independence Movement broke, the question was at once raised whether Christianity was in some way responsible for this outbreak. That the missionaries were not behind it may be considered established by their own statements, as well as by the fact that among the leaders were members of the Chundokoyo and Buddhist bodies and that the government schools were even more forward than the mission schools in entering the agitation. Mr Usami and Mr Kokobu (the head of the Department of Justice) publicly stated that after thorough investigation the authorities were satisfied that no missionary or other foreigner had instigated the disturbances or was concerned in them. But the Christian body, as a whole, was not unnaturally suspected of a close connexion with this movement. The Church was obviously a close organization in a country where all organization is regarded as threatening; it was more or less under foreign influence; its people were more intelligent and progressive than the masses, and, therefore, held leadership altogether out of proportion to their numbers; and the ideals of Christianity are and of necessity must be a real annoyance to a military government in whatever land. It was unfortunate, especially in such a situation, that some of the meetings on March 1, 1919, for the proclamation of Korean independence were held in church buildings, following memorial services for the old ex-Emperor, who had died shortly before.

Many pastors and many leaders of the Church were prominent in the movement, although in several cases where estimates could be made it did not appear that in the demonstrations the Christians numbered more than five or ten per cent of those engaged.

Persecution of Christians

It can scarcely be denied that, perhaps as a result of these suspicions concerning the Christian Church, there was in at least a few towns a deliberate persecution of Christians as such. It is altogether unlikely that any approval of such a course came from the Government-General, but the military men of Japan, as a rule, are stoutly opposed to Christianity and the situation offered an opportunity to local officials who were anti-Christian. Some were arrested not simply for participation in illegal demonstrations but because they were Christians, and it appears certain that some were more severely punished because of their relation to the Church. Church buildings were looted and burned by the soldiers and gendarmes. This was notably true in three centres. Seventeen churches were reported which were wholly destroyed, and twenty-four which were partly destroyed. The Buddhists were not entirely exempt from similar treatment, for at least one temple was destroyed in a section where a notorious massacre took place.

Missionary Neutrality

Shortly after the beginning of the Independence Movement, prominent missionaries were urged by Japanese officials and business men to use their influence to bring it to a stop. It was said that as representatives of a religion standing for law and order they ought to take their position by the side of the government and against the insurgents ; and that as friends of the Korean people themselves, knowing that such agitation could bring nothing but disappointment and suffering, they should endeavour to dissuade them from these political activities. The missionaries, however, felt obliged to decline to follow the course suggested, partly because as foreigners resident in the country it would be improper

for them to intervene in a question which was one of internal politics; partly because such intervention would have been resented by the Korean people and would have tended to destroy, or at least to impair, the relation of confidence and affection which was essential for the success of their work; and partly because such intervention would have been futile. The Christians made only a small percentage of those engaged in the movement and while the missionaries might conceivably have had some influence with them, they were helpless in the face of a national uprising; they had not been consulted as to the inauguration of the movement; they would not have been regarded had they advised its discontinuance. In a word, the Koreans were not children to be directed by their elders, but men who must take the responsibility for their own decisions. The missionaries, therefore, in general, maintained an attitude of formal neutrality.

In some instances, nevertheless, the missionaries suffered the inconveniences and perils incident to living in the midst of even a passive resistance revolution. Some of them were questioned by the police; some had their houses searched; two women of the Australian Presbyterian Mission were arrested and detained for two days on the charge of stirring up disorder; two women of the Methodist Episcopal Mission were struck by soldiers. An English member of the Oriental Missionary Society was severely beaten by police and Japanese civilians. The Rev. E. M. Mowry, of the Northern Presbyterian Mission, was arrested and tried on a charge of harbouring law-breakers; being found guilty, he was sentenced to six months' imprisonment. He made repeated appeals to higher courts, as a result of which, although his conviction was still affirmed, he was allowed to settle the case by the payment of a small fine. His offence, if any, was a purely technical one. The same remark may be made concerning two principals of missionary schools who in the spring of 1920 were removed by the government from their

positions, on the ground that they had not taken adequate measures to check in their schools political demonstrations. This covers, I believe, the entire list of missionaries who had any special difficulty in their relations with the authorities.

Baron Saito's Attitude

Baron Saito's attitude toward the missionaries was an entire change from that of his predecessor. After his appointment he conferred with Christian missionaries, among others, before leaving Tokyo. He showed himself from the outset inclined to friendly social relations and ready to listen to complaints, suggestions and requests. In fact, at the Federal Council of Missionaries in September 1919, through his representative he invited suggestions as to improvements in law and administration, particularly concerning mission affairs, an opportunity of which the missionaries took full advantage in presenting a long document for his consideration, many of the recommendations of which have since been made effective. In the following November, Dr Midzuno (the Administrative Superintendent) had a somewhat similar conference with Christian missionaries in Tokyo and received with attention their suggestions. In the spring of 1921, Baron Saito, in issuing instructions to the governors of the provinces, not only enjoined respect for the rights and interests of foreigners in general, but he also called special attention to the relations between officials and Christian missionaries in the following words :

> Foreign missionaries living in various localities in Chosen have been exclusively engaged in mission work among the Korean people from pre-annexation days, and have had little opportunity of coming in contact with government officials and so establishing intimate relations with them. In consequence, cases of mutual misunderstanding have not infrequently occurred in the past, leading to conflict of feeling. This has made it difficult to bring them to understand and appreciate the spirit and method of our administration, while on the part of government officials they also have failed to do the same with regard to their work. You are desired to endeavour to meet them as often as possible, so as amicably to settle all questions by a frank exchange of views, and through them lead the Korean believers in Christianity in a right direction.

Among the changes effected by the new administration has been the provision for the organization of legal corporations which may hold mission property; and there is under consideration a plan for relieving the missions of the heavy burden which the ordinary transfer tax would impose in conveying property to these new corporations. The regulation has been revoked requiring official permission for the establishment of a church or mission; the number of required reports has been diminished.

Relief for Missions

As to the schools, missionaries have been assured by leading officials that the government has no purpose of interfering with the internal management or with the financial system of private schools, but simply asks that they have properly qualified teachers; that they use an approved curriculum and text-books; and that they meet sincerely the government requirements, such, for instance, as the teaching of the Japanese language. Under the regulations as revised in March 1920, 'All private schools may include in their curriculum subjects relating to religion; the only exception being those schools which follow the curricula fixed by the Imperial Ordinance on Education.' It will be observed that this action removes the ten years' limit provided for in 1915 and allows unregistered schools to continue indefinitely with full religious freedom. The limitation, however, which is still imposed upon registered schools seems to penalize those who have endeavoured to conform to the requirements and wishes of the government, and the question is now being considered of a further assimilation of the plan in Korea to that pursued in Japan, where properly equipped schools may receive government recognition with certain specified privileges without any loss of religious liberty. A Japanese gentleman of high standing in educational and political circles, though not himself a Christian, after inspection of conditions in Korea, has recently written, 'It is the opinion of the writer that when

Government and Christian Education

a school has complied with all the requirements of the government as regards equipment and faculty, it should receive full recognition by the government whether it includes religious instruction in its curriculum or not; and this is because religion must be the basis of all true character building.'

Christian Schools and National Aims

The latest token of a changed official attitude to Christian education in Korea is to be found in the financial grants made by the government for the first time early in 1921 to some of the registered schools, for the specific purpose of assisting them to pay better salaries to their teachers. And the latest danger of differences of policy, which might bring trouble, is to be found in the question to what extent missionaries and mission schools can participate in training the Korean children as loyal citizens of the Japanese Empire. This question demands a fuller statement.

In the fall of 1920 a commission was sent from Japan to adjust relations between the Japanese army in Chientao (Eastern South Manchuria) and the foreigners there, who were chiefly missionaries. This commission was headed by Colonel Mizumachi of the War Office, assisted by a representative of the general staff. Soon after his arrival he addressed a letter to members of the Canadian Presbyterian Mission, including the following sentences :

> If by any chance you should give assistance, material or spiritual, to either the Independence Movement in Korea, or to anti-Japanese sentiment, the Buddhists in Japan would be able to find legal reason for giving anti-British assistance to those behind the non-co-operation movement in India. The same thing may be applied to Ireland. . . . If you will refrain from interfering with any political matters and will devote yourselves strictly to religious works, to efforts in co-operation with the Japanese authorities in educating the Koreans to be loyal subjects, I am sure that both the Japanese government and the Japanese people will heartily express their thanks to you and at the same time give with pleasure all kinds of assistance to your propagation work. . . . I can never doubt that such Koreans as have been educated by you will be loyal, will enjoy good treatment, and will get satisfactory positions, either politically or socially, and that they will lead happy and peaceful lives both in Korea and in Japan proper.

If your acts be contrary to the above, there will be hardly any hope of the future development of your work and the lives of the Koreans who may have been brought up to malicious sentiments will be very miserable ones, which can be repeatedly proved by the latest examples. . . . The rise or fall of your work, in and out of Korea, depends solely upon whether you will co-operate with the Japanese government or not.

This astonishing utterance was promptly repudiated by the Minister of Foreign Affairs as not having been authorized by the Foreign Office, and then was disavowed by the Minister of War. It might be disregarded, save that at about the same time other semi-official organs were raising the same question from different angles. The Foreign Office gave out for publication a report concerning the requirements of the American government in the Hawaiian Islands that teachers should pass satisfactory examinations in American history and American ideals. The manager of the *Japan Times* wrote as follows :

That missionaries are doing good work among Koreans, as they do in Japan and elsewhere, is not questioned. But, to be perfectly frank, I wonder if they do not forget to inculcate among their pupils the spirit of loyalty towards the flag of the Rising Sun while giving them an American education. . . . As Japanese subjects enjoying the protection of the Rising Sun, they should be taught the spirit of loyalty to the ruling power. Japanese children in California and in Hawaii are trained to respect the Stars and Stripes and to be loyal American citizens. The same principle should be followed by the missionaries in the education of the Korean children. Otherwise the education becomes inconsistent with the law of an independent nation, and the teachers must be held responsible for the consequences.

Dr Midzuno, speaking a few months later to a body of missionaries, had this to say :

If you will allow me to talk frankly, I have two things to request of you. First, I wish you to study Japan in a sympathetic attitude. Especially do I ask those of you who are engaged in educational work to do so. . . . I know that non-interference with politics is a watchword of missionaries, and I think it is a good one, but I doubt whether their interpretation and application of it are correct. . . . It is true that religion is supernational and does not know national boundaries, but inasmuch as missionaries engage in educational work for the children of Japanese subjects in Japanese territory I think that they are in duty bound to pay attention to the nationality of their students and to teach them in accordance with the principles of the Japanese national educa-

tion. . . . But if such is really incompatible with their policy, then it becomes a serious question for Japan whether she can afford to entrust the education of her young generation to the hands of missionaries. Critics go even so far as to say that some missionaries in Korea do not in reality consider Korea as an integral part of Japan and Koreans as Japanese subjects, and, under the pretext of neutrality in politics, ignore the Japanese sovereignty over Korea. . . . It is highly to be recommended that missionaries study Japan and try to understand her national ideals, institutions and traditions.

The *Herald of Asia*, representing the liberal wing of Japanese public opinion, in commenting on Dr Midzuno's address, spoke as follows :

None can accuse us of unfriendliness toward missionaries in Korea or elsewhere, nor are we unaware of the noble and self-denying work they are doing for the benefit of the Korean people in religious and educational fields. But no appreciation of their good work in these spheres can blind us to the serious harm that will result from entrusting the education of our new Korean subjects to men who may lack proper knowledge of Japan and who may have neither desire nor capacity to take a sympathetic view of Japanese aspirations and institutions. We do not mean to say that the complaints against the missionary educationists in Korea to which Dr Midzuno refers are well founded. But from our knowledge of some past incidents, we may frankly say that we are far from feeling quite reassured at this point. Writing on this subject in April 1916, we suggested relieving missionaries 'of all share in Korean education except that which is strictly religious, as in the case of divinity schools.' In the course of a long article, we made the following remarks: 'It is to be regretted that the Governor-General did not adopt such policy, instead of being contented with a sort of compromise. To bar the missionaries from any share in ordinary education in Korea may seem an extreme policy. But speaking plainly we do not want American educated Koreans or English educated Koreans; what we want and what the best interests of the Koreans as Japanese subjects demand is that they should be Japanese educated and Japanese trained.' What has happened since then does not incline us to modify our view in any essential respect.

The question then as to the methods by which the missionaries and the Korean teachers in mission schools may co-operate with the government in any way in which it is proper for the government to ask such co-operation, so that the legitimate national aims of Japan may be met without insincerity and yet without making impossible the very work the missionaries are there to do, is one of the issues which must thoughtfully be faced. It does not

seem likely that any extreme measures will be adopted by the government. The growing spirit of co-operation rather gives hope that a solution of this problem will be found, honourable and satisfactory for all parties concerned.

The Christian Church in Korea

Church Progress

A survey of the progress of the Christian Church in Korea during the last ten years, shows at the beginning the marked impulse of the Great Revival of 1907–1908 still being felt, and the Church enjoying the enlargement which that remarkable movement had brought. Naturally those who were not firmly attached to the Christian faith and to church organization were driven away by the excitement and fear arising from the Conspiracy Case, and through the following period a steady pressure was felt of suspicion, if not of positive opposition, on the part of the authorities, which had the effect of keeping many from the churches. Preachers were examined and sometimes imprisoned for pulpit utterances which contained no reference to political affairs but which seemed to police spies to be suspicious in their character. Believers were questioned by the police upon beginning to attend church, or when making unusual gifts for Christian enterprises. Partly for such reasons, partly (doubtless) in reaction from the great emotional movement of the first decade, partly from other causes, there was a tendency to a decline in church attendance and in the number of enrolled constituents. The membership of the churches generally increased, rapidly in some bodies, steadily in others, but the enrolled constituency was growing less. A sifting process was going on. It was a period for the development of the internal life of the Church, rather than a period of marked growth. The ground already occupied needed to be consolidated. The ideals of the Church were broadening, and its activities becoming more vigorous and steady.

In 1920, after the confusion and terror of the first months of the Independence Movement, a new advance in church life was to be observed. The schools and the churches alike began to be crowded. It was judged by those close to the facts that there was little of selfish political admixture in this new seeking. But out of the conviction that the Christian Church had something which Korea must become possessed of if it was ever to become a great nation, warm-hearted Koreans, yearning for better things for their country found in patriotism a wholly worthy motive to religion. The church statistics therefore show again a welcome upward movement, and many have been anticipating that the present revival would exceed even the Great Revival as a force for Christianization.

Self-Support

It is quite evident that in Korea the period of primitive missionary work has been completed, and the task of building the Church is now in hand. Self-support has been an outstanding characteristic of Korean Christians for many years. Tithing has been systematically preached and many are enrolled as Christian stewards.

Self-Propagation

The Church has also been self-propagating, its evangelistic activities both in mass evangelism and in personal work accounting for the fact that it has outstripped its neighbours in Christian progress. The ' Million Movement,' which may be said to have begun in the autumn of 1909, was just under full headway at the beginning of the last decade, and while it did not statistically justify its name it brought large additions to church membership. In the year 1912 three Korean families went to the Province of Shantung as missionaries to the Chinese, preaching to them in their own tongue, and that undertaking, which has been sustained by the Presbyterian Church of Korea, now includes some sixteen churches and six day schools. The Northern Presbyterian and Canadian Presbyterian missions both have been for some years at work among the Koreans of Manchuria, especially

among the large masses of Korean population in the south; and under the Presbyterian General Assembly evangelism for Koreans has been pushed in some sections of northern Manchuria and Siberia. The two Methodist churches have more recently also undertaken work for Koreans in those regions. The missionary spirit which should appear normally at a certain stage in the development of a Church in a new land has become quick and vital among the Koreans. The Centenary Movement of the Methodist Episcopal Church, organized in Korea in 1917, has been followed by the New Era or Forward Movement of the Presbyterian Church, and the native Christians have entered heartily into these progressive plans.

Self-Government

Korean Christianity is also increasingly self-governing. Here, as in other lands of the Orient, there is a rising spirit of nationalism which has led to some degree of independence in ecclesiastical affairs. In 1912 the Presbyterian Church in Korea (which had become independent in 1907) organized its General Assembly, which is entirely self-directing and in which the missionaries bear a minor part. Larger responsibilities are being devolved upon the native officers and members in the other churches.

Co-operation

The development of greater efficiency in higher institutions of learning and in a variety of other organizations has been possible only by the co-operation of the different missions and churches. There had been organized early in the century, a General Council of Protestant Evangelical Missions in Korea, and after the Edinburgh Conference, under the auspices of the Continuation Committee, consultations were held in Korea as elsewhere in the Far East. In 1912 the General Council gave way to the Federal Council of Missions. The original aim of the earlier organization had been stated as 'the eventual organization of but one native Church in Korea,' and hope was expressed at the initial meeting of the new body that loyalty to this ideal would not be lost sight of.

But in the constitution of the Federal Council, while it provided for fellowship, for united service and for combined influence of the missionary, there was no mention of organic union of the existing churches. The function of the Council was consultative and advisory, but it was given no authority to act upon questions of creed, worship, or government, as to which the missions or churches differ. Repeated memorials have come to the Council to move in the direction of organic union. Especially in 1919 was there agitation of this question. But the resolutions adopted by the Council at that time recognized that there was ' still wide difference of view ' regarding this question. In 1917 a Korean Federal Council was established for the purpose of closer fellowship and co-operation between the native churches. A few years before that time the Sunday School Association was formed, representing the united efforts of the Presbyterian and Methodist missions and churches. The Young Men's Christian Association and the British and Foreign Bible Society (which in 1919 took the entire responsibility for Korea upon the retirement of the American Bible Society from this field under a fraternal agreement) have both expressed and furthered the spirit of union. The whole Bible was published for the first time in Korean in 1911. In 1915 a circulation of more than 825,000 was reached, the highest in the history of the society. The work of translation and revision has been continued, despite the deplored loss of Dr H. H. Underwood, who had fostered this work from the beginning.

Christian Literature

The Christian Literature Society has, during the decade, in a very marked way shown the fine fruits of co-operative effort. In 1910 it seemed about to die, but an executive secretary was employed, a new building was secured, four periodicals have been launched, other publications for mission or church bodies are regularly issued from this house, and its contribution by means of original works and of translations to the creation of a Christian literature in Korea has been of very high value.

The copies of its publications produced and distributed have increased about tenfold in this period. It has published the hymn-book and the Sunday school lessons which are used in common by the co-operating churches.

Other Co-operative Activities

The fraternal co-ordination of activities in Korea is further testified by the language class which trains the missionaries of different groups, by the division of territory in Korea which was made a dozen years ago, and by the more or less successful attempts which have recently been made to secure some division of territory in Manchuria and Siberia. Evangelistic campaigns have been carried on in common. The Presbyterian missions unite in the maintenance of their theological seminary in Pyeng Yang, and the Methodist bodies in theirs at Seoul. The Bible School for men in Seoul brings three of the missions together, and that for women will probably unite the same three. Hospital work in Pyeng Yang and in Seoul is carried on in combination, and in the latter case the Severance Medical College has been able to secure the co-operation of all six of the bodies which commonly act together. The charter for this college was granted by the government in 1917, in the same year in which the charter of the Chosen Christian College was framed. The latter institution was opened in 1918, and it and the Presbyterian College in Pyeng Yang promise to render large service in the training of young men for leadership in various fields. It is certain that the principle of federation and co-operation has been abundantly vindicated by its results.

Position of Christianity

It is scarcely necessary to say that Korea has been a notable field for Christian missions. The response of its people has been more marked than the response of the Japanese or the Chinese or the people of India, so that the Christian community in Korea to-day includes about 2 per cent of the entire population. The official figures collected by the government at the end of 1919 would allow 3900 Japanese Christians and 292,000

Koreans, including 82,000 Greek and Roman Catholic But this does not quite do justice to the present situation. According to the same authorities, Shintoism and Buddhism included 168,000 Japanese and 175,000 Koreans. Korean Buddhism was under a government ban for several centuries, but since the annexation by Japan Buddhism has grown and now claims more than 1300 temples. Its latest movement is the founding in Seoul of a community centre with the same methods as our Young Men's Christian Association. The Chundokyo is one of the interesting growths of these recent years. It claims from one to three millions of adherents in Korea. It is an example of native leadership and of self-support. It is a semi-religious and semi-political organization having an apparently close connexion with the national aspirations. While the position of Christianity, statistically speaking, thus seems to be one of inferiority to the other faiths represented here, I think it is no exaggeration to say that its influence over the people in shaping their ideals and in providing a recognized leadership, is the outstanding force of Korean life.

Reasons for Response

This unusual response to the Christian message in Korea is generally attributable in part to the special methods which have here been employed which have made more exacting demands upon native believers and which have given them more rapidly than in some other lands a participation in and control of religious affairs. But I believe the growth of Christianity may be attributed in part to the fact that among the masses of the people there has seemed little religious faith except animism ; in part to the wretched social and political conditions of the country which may account for its readiness to hear a message of hope and love. In part, also, Christianity may have grown rapidly because of the teachable disposition of the Korean people which has made the position of the missionary less difficult than in some other oriental countries ; and, in part, it is quite likely that the readiness of the Koreans to turn to Christianity comes

from the mystical and emotional character of the people. One would say that they are naturally favourable to religion. Simple in their faith, tales of the casting out of demons and of the healing of disease by prayer are current in Korea which sound very like the stories of the gospels. As contrasted with the more educated Japanese on the one side and the more practical Chinese on the other, the Korean is the dreamer of eastern Asia, the man who is most likely to see visions and to magnify the value of individual faith.

Characteristics of Christian Community

The social aspects of religion are not yet fully recognized. While the Christian community is unquestionably superior to the mass of the people in cleanliness, health, intelligence, alertness, progressiveness, as well as in morals, yet the application of Christianity to the whole personality and to the full circle of community and national life—its meaning for the home, for education, for business practice, for politics, for art and literature and science—will naturally follow at a somewhat later stage. At present the stress is on the personal relation with God, on the transformation of purpose, the quickening of the intelligence, the stiffening of the will, the cleansing of the affections. The first and great commandment is still first to the Koreans, and God to them is real and near and mighty. It would be expected, then, that conviction of sin would be deep, and confession frank, public, humiliating and sometimes shocking. Church attendance is highly esteemed; the Sabbath is well observed. The Bible classes, meeting for ten days or two weeks once a year in the bigger stations, are sometimes attended by 500 to 800 men or women. Giving is sacrificial in a marvellous way, and prayer is profoundly believed in. In times of revival it is the habit for Christians to subscribe a certain number of days to be given to personal work. The theology of the Korean Church is of a somewhat primitive type, and unbiased students of the situation have sometimes feared the effect of western education upon those whose

religious beliefs are based upon theories and interpretations of the Scriptures which are not in accord with the findings of much of modern scholarship.

The Thirteen Missions

There are in operation in Korea, thirteen missions: the four Presbyterian missions—Northern and Southern of the United States, Canadian and Australian—co-operating with the one Presbyterian Church of Korea. The Northern and Southern Methodist missions have separate church organizations. These six missions are united in the Federal Council. There are also missions of the Roman Catholic Church, the Anglican Church, the Greek Catholic Church, the Oriental Missionary Society, the Seventh Day Adventists, the Salvation Army and the Congregational Church, the latter being the only one which has entered the field during the last decade. The work of this mission is carried on by the Congregational Church of Japan. There are in all 483 missionaries, with 3300 employed Korean workers, and 3000 organized churches and groups. The entire Christian community, including members, catechumens or probationers, baptized children and enrolled inquirers, comprises about 340,000 souls, of whom approximately 220,000 are included in the first two classes. Women constitute about 60 per cent of the Korean Christian body, and it is estimated that nine-tenths of the church membership can read and write. There are twenty-eight mission hospitals, with 830 beds; 700 or 800 mission primary schools, with more than 25,000 pupils enrolled; and some 3300 Sunday schools, with more than 180,000 members. Eighty thousand Christians meet annually in the special Bible classes for intensive instruction. While the amount of money contributed by the Korean churches has increased amazingly, especially during the last three or four years (in 1920 reaching Yen 750,000), money coming from the home boards of the principal missions has increased even faster, in several cases having been multiplied by more than three during the decade. Side by side the native churches and the mission boards

advance, by gifts and by labours, to the splendid task assigned them by their Lord.

The immediate problem of the future seems to be the maintenance and extension of an ardent evangelistic spirit coupled with a widening of the interests and activities of the Church. While lepers and blind and crippled and diseased are being ministered to, while increasing emphasis is laid upon education from the kindergarten to the schools of higher grade, and while the whole Christian enterprise is being permeated by the educational method designed to create a competent and trained native leadership, the direct appeal to young and to old for repentance and saving faith must never be forgotten. Self-dependence will undoubtedly advance with the return from western lands of those who have had the advantages of extended training, and with the increase of the number of those who pass through the colleges, seminaries and other professional schools of Korea itself. They must produce a Christian literature; they must work out the problem of the adaptation of church organization and of doctrinal statement and of methods of Christian work to their own people. While the number of missionaries may well increase, and while there is no anti-foreign sentiment such as to interfere with harmonious working between the foreign and the native Christians, more and more the planning, as well as the actual execution of the plans, will come into the hands of the Koreans themselves. The success already won gives high promise that Korea may increasingly deserve the title of 'the modern Holy Land.' Situated, like Palestine, in a strategic position between stronger nations; characterized by profound and sweeping religious movements originating within its own borders; already radiating its influence into Shantung, into Manchuria, and—in some slight degree—into Japan; it may be possible that the future will make Korea to an even larger degree an example and an inspiration as well as a co-worker with the Christian forces of other oriental lands.

The Outlook

HERBERT WELCH

IV. IN THE PHILIPPINES

By FRANK C. LAUBACH, Ph.D.

From a religious point of view the history of the Philippines may be divided into six epochs: the prehistoric pagan period; the invasion of Mohammedans in the fifteenth century; the discovery by Magellan, 1521, and Christianization, followed by centuries of peaceful despotism; the shooting of three Filipino priests in 1872, followed by rising demand for religious liberty; insurrections from 1896 to 1901; the reformation and counter-reformation from 1901–21. It is with this sixth period that we are now to deal. It should prove fruitful to compare the second with the first decade.

Four hundred years after Europe, the Philippines entered upon their era of reformation. This modern reformation bears resemblances to that of Europe, but is more rapid. The evolution of four hundred years has been crowded into twenty, for the descendants of the reformers of Europe have been eager schoolmasters for the Filipinos. Two events coming almost together made the Filipinos what they are to-day. The first was their revolt against Spain and their expulsion of the Spanish friars, beginning in 1896. This struggle would have dragged on or collapsed but for the arrival of Dewey in 1898, and the occupation of the Islands by the United States. Unhappily the Filipinos were led to believe that the United States was another Spain, planning to forge the old friar chains about them, which they had been struggling to destroy; they turned upon America as fiercely as they had upon Spain. American soldiers, not suspecting this passion for religious and political liberty, supposed the Filipinos were fighting because they were savages. By the time the Filipino revolt was suppressed, the insurrectionists and Americans

The Philippine Protestant Reformation

were too much estranged to work together, though they desired similar ends. The American missionaries, however, gathered together in their denominations hundreds and then thousands of Filipinos who had been pro-American in their sympathies.

The Philippine Independent Church

At the same time another form of Protestantism was launched by those who had just constituted the insurrectionist army. Father Aglipay, a rebel priest, broke with Rome, and instantly had an avalanche of adherents on his hands. From 1901 to 1905 Aglipay gained on an average close to a million new members a year. He could not take care of them. The untrained men whom he called to his assistance were swamped. The new church was the pathetic victim of too much success. Its rise and fall were equally meteoric. So long as the Aglipayans could hold the ancient Roman Catholic churches under Mr Taft's decree of 'Peaceable Possession,' they assumed a semblance of organization, but when in 1906 the supreme court of the Islands decreed that those church buildings belonged to Rome, the unwieldy native church began to collapse for want of undergirding. The last ten years have witnessed a steady decline in the number of Aglipay's followers. There has been a large filtration of his members into the Protestant denominations organized by American missionaries, and a very much larger return of Filipinos into the fold of the Roman Church.

The Roman Catholic Church

For years the fate of the Roman Catholic Church in the Philippines hung in the balance. Writing in the *Independent* for October 1903, Father Aglipay declared that it would be difficult for the Roman Catholics to find a million loyal members remaining. That same year Ambrose Coleman, a Dominican friar, after visiting the Islands, wrote: 'Freedom, if given at present to the revolutionary party, would mean . . . the destruction of the Catholic religion in the Philippine archipelago.'

By 1910 the blow dealt by the supreme court to the Aglipayan schism had begun to be evident. Educated Roman Catholic priests were sent from the United States, Ireland, England, Belgium, France and Spain, to occupy the recovered churches, and every effort was made to woo back the lost affections of the Filipinos to the mother Church. Archbishop Harty, for years head of the Manila diocese, is quoted in a Roman Catholic journal as having admitted that 'only the providence of God had saved the Catholic faith in the Philippines.' The Roman Catholic Church has been making every possible effort to recover its lost ground. In many sections of the Philippines it has made distinct gains in the last decade, though it has not recovered half what it lost in the first. In Iloilo, where the Independent Church made a clean sweep in the early years, the Baptists now report that 'the Roman Catholic Church is getting more alive every year and is adopting many of our methods, especially Sunday schools and village schools . . . for the past few years Romanism has been advancing.' This recovery is by no means general and may be offset by other localities where Catholicism is still losing instead of gaining.

Its Recovery

The wiser Protestant missionaries have never felt any satisfaction in the discomfiture of the Roman Catholic Church. The modern missionary in the Philippines feels the deepest concern as he sees millions of people turning from the only religion they ever had and living with almost no evidence of belief in God. He feels certain that the last state of such men is infinitely worse than the first. The Protestant does not regard himself as the foe of Roman Catholicism, but as one who would come to the rescue of a people whom Roman Catholicism has lost, and who have become so saturated with the spirit of liberty of conscience that the Church of Rome can never again reclaim them for herself. Protestants agree with the recent declaration of a Roman Catholic priest that in the Philippines 'an appalling spirit of

The Protestant Missionaries' View

religious indifference is settling upon the rising generation, which is growing up without religion and without God. . . . Unless mighty efforts are now made to save the country it will degenerate into a godless and atheistic land.'

The Roman Catholic View

While it is natural that the Roman Catholic priesthood should feel bitter toward the Aglipay schism and Protestant missionaries, the wiser of them see that it was necessary for the Spanish Church to pass through the fire for her own sake. What she has lost numerically she has gained spiritually. Twenty years ago she was vicious, despotic, intolerant, reactionary in every way. The priests of that day have been pretty largely swept from the Islands. As Robertson says in the *Catholic Historical Review*, 'The Aglipay schism and the presence of the Protestant sects have not been without a quickening influence on Catholicism. The competition has served a good end for Catholicism, as it has been placed on its mettle in a way it might never have been without it. The American clergy, I venture to think, recognize this fully.'

The American Government

American rule was a great factor in the religious development of the Philippines. If Spain had retained control of the Philippines there would have been no Protestantism and no general use of the Bible in this generation. Americans granted full religious liberty as their first contribution to the new development. The Americans not only released the minds of the Filipinos, but tremendously stimulated them. In Spanish times stagnation had been the fashion. Few men sought to accumulate wealth, and they who did so sought to conceal the fact, for the friar-controlled Spanish government found means of extorting money from all who had it. Under the American régime this was all changed. The government adhered firmly to the policy set down by Roosevelt and Taft of 'The Philippines for the Filipinos.' The people had to face right about and learn a new set of ideals. Thrift and industry became an

advantage, for the Filipino could now own openly and honestly what he formerly retained only by stealthy corruption of government officials. The medical work of the government released the Filipinos from a paralysing fatalism. Formerly cholera and other epidemics swept over the Islands with little or no effort at resistance, while the ignorant priesthood told the people these scourges were the visitation of God for their failure to pay the Church what they ought. Now the people have learned that man may become master of smallpox, malaria, dysentery, beriberi and even leprosy. The women as well as the men of the Islands are engaged in enterprises for social improvement.

Education

The greatest contribution of the American government is the magnificent school system which it introduced. Almost a thousand American college men and women were sent to the Islands fired with missionary zeal. Millions of Filipino children have learned the English language. There are now ten thousand Filipino school teachers and supervisors, teaching in every town and village that will support a public school. Repeatedly it has been asserted that the Filipinos have progressed faster educationally in these past twenty years than any race the world has seen. The reason is that nowhere else has education been given the forced draught it has enjoyed in these Islands. The young people of the Philippines are literally intoxicated with a passion for education. Everybody, young and old, wants to study. If this amazing impetus does not abate, the Philippines will emerge a few decades hence as one of the most highly educated nations on earth. Already the young generation, educated in modern schools, are taking positions of skill and responsibility by sheer merit. They are rapidly becoming leaders in thought as well as in business. It is with them that the future must reckon. They are thinkers. The religion of authority comes under their suspicion. They will have none of it. Any religion which commands their allegiance must be in harmony with science and

reason. Any minister who commands their respect must know as much as they know and speak in their terms. This is the reason why the ignorant leadership of the Aglipay Church fails entirely to enlist the loyalty of the young generation; and the reactionary priesthood of the old Spanish Church are looked upon by the student class as positive enemies of progress.

The Open Door

The great revolt from the Roman Catholic Church, the rise and decline of the Aglipay movement, and the mighty stimulus of the American régime to ambition and education, combine to form a unique opportunity. They burden the missionaries with the feeling of a great responsibility slipping through their fingers. They do not feel prepared for it in numbers or in training. The boards fail to provide the funds needed to do the situation justice. In a country where everything else is going by leaps and bounds, the missionaries feel forever laggard and criminally negligent. After we have done all we feel like saying with the utmost earnestness that we are miserable servants. For it is all too evident that the door that is now open is swinging back and will slowly close.

Early Years

As a background for the work of the last decade some reference must be made to earlier years. Before the missionaries in Iloilo had been at work nine months they sent a document containing 13,000 names to America begging the Protestants there to send missionaries to that part of the Philippines. In Manila on the first Sunday in February 1901 a gigantic mass meeting was held and a great church developed at once. On every side were thrilling challenges.

Denominations

In April 1901 the American Protestant missionaries, to make their thin ranks reach as far as possible, formed the Evangelical Union and agreed upon a division of territory. The Disciples occupied North-Western Luzon; the United Brethren and Methodists shared Central Luzon; the Presbyterians occupied Luzon south of Manila

and the islands of Cebu, Bohol, Leyte, Oriental Negros, and half of Panay; the Baptists the other half of Panay, Palawan, Occidental Negros, and Samar; and the Congregationalists the Island of Mindanao. The Christian Missionary Alliance located itself on Zamboanga peninsula among the Moros. The Episcopalians did not enter the Evangelical Union, but refrained from doing any religious propaganda work in territory which had ever been Roman Catholic, and consequently have never conflicted with any of the other denominations. The Seventh Day Adventists created some confusion in an effort to reconvert the members of other Protestant Churches. But they have been so thoroughly sincere and winsome that there is the best spirit between them and other missionaries in spite of this proselytism. The entire missionary body, indeed, has got along with astonishingly little friction.

Manila as the capital and educational centre of the Philippines now has resident missionaries representing all the denominations excepting the Christian Missionary Alliance. The Young Men's Christian Association, at the invitation of the missionaries, has erected three magnificent buildings, one for Americans, one for Filipinos residing in Manila, and a third for Filipino students from the provinces. It has been supported entirely by local contributions since the erection of the buildings, a number of Roman Catholics being among the directors. The requirement which the Y.M.C.A. makes in other countries that active members shall be members of Protestant Churches has not been enforced in the Philippines.

The Bible in the Philippines

In Spanish times the Bible was not permitted in the hands of the laity. During the last fifty years of Spanish rule Bibles and heretical literature were smuggled into the country and were the occasion for frequent searching of homes by the authorities. Tales of poisonings and other dark deeds to get rid of persons suspected of distributing Bibles are common.

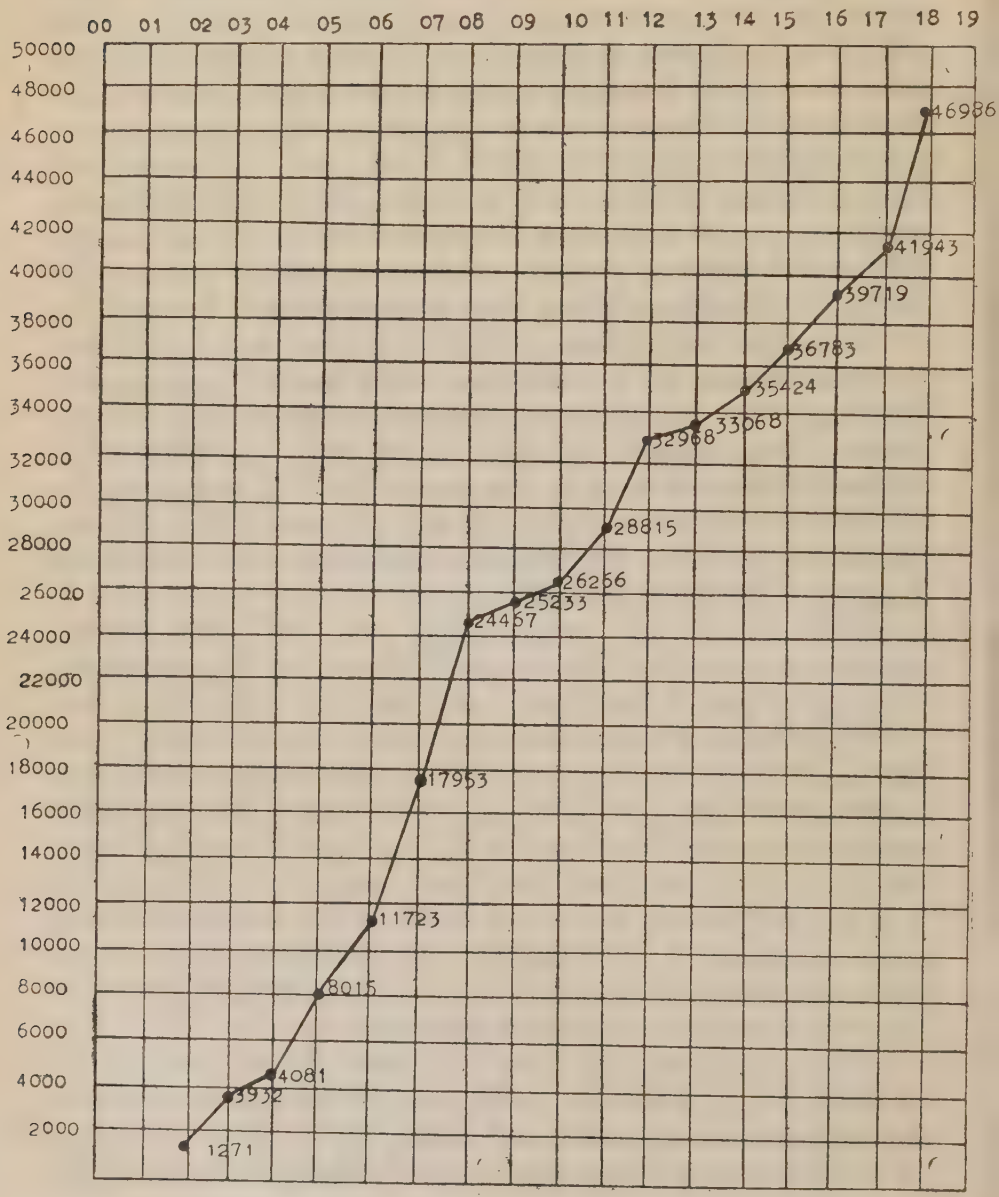
These gave the impression of something unusually dangerous in the Bible, and beyond doubt added enormously to its sale and its reading when it became available. The two Bible societies have utilized this natural curiosity to the utmost, and by lectures and lantern slides set before many a Filipino audience stories of the earlier heroes who lost their lives while bringing the Bible into the Islands. On every one of the numerous religious holidays, agents of the societies capture the idle curiosity and idle money of the wandering crowds. The priests have frequently played into the hands of the men selling Bibles by gathering Bibles and holding bonfires of them in public places. In 1917 the American Bible Society announced the sale to date of 1,590,248 Bibles. The Bible has been translated by missionaries in co-operation with native pastors into Tagalog, Visayan, Ilocano, Pampanga, Bicol, and Pangasinan. More Bibles are sold in English, however, than in the dialects, thanks to the use of English in the public schools. In 1918 the British and Foreign Bible Society withdrew from the Philippines, while the American Bible Society withdrew from Korea.

Religions in the Recent Census

According to the census just published the Roman Catholic population numbers 7,790,937 or 75 per cent; the Aglipayans 1,417,448 or 13·7 per cent; the Protestants 114,575 or 1·3 per cent; the Mohammedans 443,037 or 4·3 per cent; the Buddhists 24,363 or 0·2 per cent; and all others 5454. It is interesting to note that everybody in the Islands is classified under some religion, and therefore gave some affiliation. It is a pity that there is no way to measure the very large group who are in belief and practice divorced from any Church. The Aglipay Church seems to have lost half its membership since 1904 when it claimed 3,000,000.

The accompanying chart (p. 368) shows the rise in membership of four of the denominations, the Methodists, Presbyterians, Baptists and Congregationalists. Figures of other denominations were not sufficiently complete to be

PROTESTANT MISSIONS IN THE PHILIPPINES. TOTAL MEMBERSHIP OF FOUR DENOMINATIONS FROM 1902 TO 1918, SHOWING STEADY PROGRESS DURING 16 YEARS.



used for this purpose, but they indicate the same general curve. While the curve seems to rise in a satisfactory manner for the entire period, it should be noted that the last half of the period is not nearly so good as the first, proportionately to the number of missionaries, the number of local preachers, and the number of native Christians who might be expected to make new converts.

Progress and Arrest of Protestant Missions

In general the first fine speed which characterized the earlier years has ceased. The Methodist report for 1918 says 'the progress these days seems slow compared with other years, but it is real.'

The outsider might interpret this as a settling down to steadier solider work. To the missionaries on the field there seems no such reason for complacency. There is a widespread feeling of urgency, a feeling that the present opportunity, though not quite so fine as it was during the last decade, will not grow better but rather worse, that we must harvest while it is still day. From Zambales province, for example, comes the declaration that 'continued neglect to put a resident missionary in this province will result in seeing what was once and is to-day a wonderful opportunity to do a great work, pass for ever.' It is not the rivalry of any other religion that causes this feeling; it is a tendency on the part of millions of people to turn their backs upon all religion. As one missionary says, 'the task is imperative. We must stem the tide of scepticism which already is making itself felt.'

The most fortunate result of this dissatisfaction on the part of missionaries with the retarded progress in growth is their eagerness for closer unity. They have been the target for Roman Catholic censure because they are divided in creed and in effort. 'If we are wrong,' says the priest, 'which of these Protestantisms is right?' That taunt has stung the Filipino Protestants and they are impatient of denominational divisions. In 1919 the students of Manila

Movements toward Unity

prepared a petition, had it signed by some of the leading Filipinos of Manila, and sent a prominent young Filipino to America, asking the denominational boards to establish a Union Student Church in the city of Manila. There is every prospect that this petition will be granted. Union is in the air. The missionaries are restrained by tradition and often by secretaries from America, but the Filipinos are bent on the elimination of these foreign, and to them meaningless, divisions. Every union movement meets with unbounded enthusiasm. Yielding to this demand the Evangelical Union has recently invited Filipinos into its membership.

Religious Education

By common consent the foremost religious need in the Philippines is a native leadership capable of commanding the allegiance of the educated young generation. To train these leaders each denomination began its own Bible school for men and another for women. But this policy soon appeared altogether unsatisfactory for the high grade of men the situation demanded. In 1908 the Methodists, Presbyterians and United Brethren combined their Bible schools for men, and formed Union Bible Seminary. The Christians, Baptists and Congregationalists have since incorporated their training schools with this union seminary. This move greatly strengthened the faculty and gave standing to the school, but it did not solve the perplexing problem of attracting the students prepared to pursue the high grade course which had been planned. In 1918 the missionaries determined to launch their own high school and college and prepare men of every grade for the Seminary. At once there was a large demand for instruction on the part of young men who did not desire to enter the ministry, or who were uncertain as to their future careers. It is probable that a Christian college will emerge from this beginning as rapidly as funds become available. That there is an enormous demand for such an institution may be seen from the experience of the Young Men's Christian

Association. To meet a demand for a night high school, the 'Y High' was established. It was at once besieged for day classes as well, and had five hundred students before the term closed, far more than it could handle with efficiency.

Government and Mission Schools

The Philippines are facing this interesting question in missionary education: As government schools become more highly developed will there be as much room for mission schools as there is at present? The answer of the Philippines is that there will be more. The Philippine schools are more highly developed than in any other mission land save perhaps Japan. In organization they are superior to schools in America. Schools have been organized wherever there seemed the slightest opening. What was the result? Education became popular among all classes and ages. Mothers demanded kindergartens for their little children. Men and women too old to go to school, or compelled to work during school hours, demanded special schools for themselves. Religious education was given great impetus by its similarity to secular education. The missions have far more openings for education than they can supply. The demand has increased faster than government and Church together can meet it.

Three Outstanding Institutions

The largest denominational Protestant institution, Silliman Institute, has eight hundred students. Boys of third grade are admitted and carried through a two years' college course. They may take preparatory courses in agriculture, education, engineering, law, medicine or theology. An excellent industrial course is also largely attended. Jaro Industrial School, the second largest of the mission institutions, deserves mention for having succeeded with a difficult ideal. Instead of giving the Filipino youth what they want, this school determined to give them what it believed they needed, namely hard labour. All students must learn a trade and spend several hours of each day in some

form of physical work. Every boy graduates a specialist in some useful industry. A third unusual institution in conception and purpose is the Jolo Industrial School among the Moros. Since the Moros are Mohammedans, this school teaches no religion, and is not known as a Christian school. The idea is that some day the Moros will desire to know the spirit which motivates these men who are giving themselves. The school is remarkable also as one of the most superbly equipped institutions in the Philippines. Other institutions which deserve high praise must be left unmentioned for want of space.

Mission Dormitories

An unusual opportunity is afforded for hostels or dormitories by the public school system. While grammar schools exist in all small towns high schools are found only in provincial capitals. It is necessary for young men and women to come to these centres to complete their education, and they require comfortable and inexpensive quarters in which they may live. Their parents are glad to place them in mission dormitories to keep them from evil influences, even though they are not interested in the religious instruction the young people get. Boys and girls hear of Christ and character daily at the most susceptible period of their lives. A large percentage of them become earnest Christians each year. Out of these dormitories have come many of the strongest preachers in the Islands. Experience has shown two things. The first is that a deeply earnest missionary ought to be in constant close touch with the boys or girls in the dormitory. Single men or women living in the same building have done the most effective work. The second is that it is better to have fifty or less in the dormitory than to work for large numbers. If discipline overshadows loving leadership, spiritual influence is sacrificed.

The last ten years have seen a very important experiment in self support, in this land where the difficulties seemed for many years unsurmountable. For the first

decade the denominations were all afraid of the question. The people had paid church fees in the same spirit as they had paid taxes. As the Spanish friars became more and more hated all payments to the Church were made with a mutter of resentment. The Protestant missionaries at once saw that any slightest appearance of autocracy or compulsion would bring instant revolt. For years therefore the subject of church support was handled very carefully.

Self Support

Due as much as any one thing to the determination of Dr Lyons, a lawyer in the Methodist Mission, to solve the vexing problem, all the churches of that mission have been made self-supporting. Deliberately the mission determined to make stewardship the dominant note until the matter was settled. Then the principle of democracy was introduced and the Filipinos were allowed complete liberty to decide upon the disposal of their money and upon methods of securing it. Various methods of collecting money from house to house were suggested by Filipinos and were all tried with varying results. The native pastors came to feel that their very success hinged upon self support. All the while these experiments were going on the education of the people to larger giving was in process. In 1919 the Methodist Mission announced that self support had become an accomplished fact throughout its entire field. Provision is made for partial support of new congregations by the older ones, but never for a period of more than three years. The Filipino pastors heartily endorsed the principle. The other denominations have been working toward the same end with increasing success. The method used does not seem so vital as the process of continuous education in stewardship. It must be said in fairness that the Filipinos are to-day far more prosperous than they were a few years ago. In five years, as a result of the prosperity brought by the sale of hemp, copra and other products during the war, the *per capita* wealth has almost tripled.

The Methodist Plan

In 1913 the *per capita* wealth was $2.76; in 1918 it was $6.74.

Home Rule

If, as some missionaries believe, the desire for home rule and tendencies toward heresy are signs of virile indigenous Christianity, the Philippines are most hopeful, for both of these symptoms are in great evidence. Several schisms have been recorded, while original theological interpretations sometimes alarm and amaze the missionaries. Yielding to a steadily increasing pressure for more home rule, the Presbyterian missionaries granted their members complete separation from the American Church in 1914, 'to satisfy the natural suspicion of foreign control and a desire to have their own Church.' The new independent synod took the name 'Evangelical Church of the Philippines (Independent Presbyterian).'

Union Church

For many years the Presbyterians and Methodists held separate meetings for the white population of Manila. In 1914 they merged to form the Union Church, for which a Methodist and a Presbyterian pastor comes from the United States every two years alternately. This Union Church is to-day one of the strongest white churches in the Far East.

Mixed Races

There are many hundreds of children of white fathers and Filipino mothers, the fathers having too frequently left the country. These *mestizos*, when they have a half chance, develop into excellent citizens. Whatever may be said of other racial mixtures, the crossing of Filipinos with whites or Chinese has produced a type which possesses the virtues of both parents. The majority of the leaders of the Philippines to-day are *mestizos*. Nearly all the denominations have homes for these children. Such homes are never an expense to American churches, as the whites in the Islands are always glad to contribute all necessary funds for these children.

The missionaries feel that their unique contribution to the character of the Filipinos has come in the linking of

religion and morality. Many members of the priesthood who set the example for the Filipinos in Spanish times were as nearly devoid of moral principles as men could be. Now schools and Protestant churches combine to transform the standards of morality from Spanish to American. The young generation with youthful impulsiveness are waging a fight against all the vices of former times. The campaign against lying is the most familiar note in every religious meeting. Protestantism not only makes for cleaner morals but everywhere it releases new ambition and initiative. In the place of passive submission or sullen resentment there comes the thrill of high ideals to be realized. 'Where Protestantism takes hold the desire for self-improvement becomes alert,' observes one Filipino. The Filipinos have manifested a spiritual genius which sometimes amazes the missionaries, and convinces them that this people will one day make a tremendous spiritual contribution to the Far East and to the world.

Results of Protestantism

What actually will take place in the Philippines it is impossible to predict; it is easy to foresee what could happen if the mission boards showed sufficient energy and progressiveness to take advantage of the open doors before they close. The Filipinos are in their adolescent period but they are rapidly coming to maturity. The decade upon which we are now entering will probably prove decisive in more than one respect. There are the scattered elements of the largest Protestant church in all Asia, ready for a mind with vision and genius to sweep aside all obstructions and weld them into one. A movement of this kind, properly managed, would carry the imagination of the Filipino people as nothing has ever done in the past. The Filipinos, thus unified and impassioned, would send missionaries to the mainland of Asia and become a religious dynamo for the evangelization particularly of the Malay peoples. Finally, the Government has removed almost every hindrance to the Chris-

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tianization of the Mohammedan Moros, almost a half million in number. These, if won, might be set to work upon the fifty millions of Mohammedans in the Malay States to the south, with the unanswerable argument of the Philippines as proof of what Christianity can do for Islam.

FRANK C. LAUBACH

CHRISTIAN EDUCATION IN CHINA

By ERNEST D. BURTON, D.D.

It was a large and responsible task which the interdenominational missionary committees of China, Great Britain, and the United States laid upon the China Educational Commission of 1921–22. The territory to be covered was large, the range of education wide, the societies involved numerous, the problems complex and difficult. The Report of the Commission[1] attempts to deal with all aspects of the subject. If in response to the request of the Editor of the Review the chairman of the Commission undertakes to set forth in a few pages a summary of the situation, almost the only course open to him is one of selection and condensation, the reaffirmation in the same, or other words, of some of the most important statements of the Report.

As finally organized in Peking in September 1921, the Commission, with its two secretaries, included eighteen persons, British, Americans, Chinese. Inevitably each brought to the task his own experience, point of view, and questions. All these were frankly presented again and again and as frankly discussed. The remarkable unanimity of opinion at which the Commission finally arrived was due not to the dominance of any mind or group, but to a persistent sifting of facts and opinions, and an earnest desire to find the best solution of the problem. Before stating any of the conclusions to which the Commission came, it

[1] [The Report of the China Educational Commission will shortly be issued to the public [see Bib. No. 362]. It is now before the mission boards in North America and Europe who are giving careful consideration to its far-reaching proposals for educational reconstruction and advance. The National Christian Conference, meeting in Shanghai in May, had early copies of the Report before it. Professor Burton, the recommendations in the Report being *sub judice*, has confined himself in this article to a survey of the situation which confronted the Commission and a statement of the general conclusions at which it arrived.—Ed.]

will be well to set down a few of the facts which the members of the Commission early came to recognize as basal elements of the problem.

The seven thousand educational institutions of various grades which have been established under Christian auspices in China were not founded as parts of a general system of Christian education. The earliest schools were planted as adjuncts of evangelistic work, and with no definite relation to other schools even of the same mission. Later there arose in certain missions or regions, most notably in West China, a more or less definitely organized system of schools, of which new schools when established became organized parts. But this process of organization still falls far short of producing a unified system of Christian education. Neither a co-ordinated system, nor a general policy for Protestant Christian education yet exists.

A second important element of the situation is furnished by the fact that since 1900, and especially since 1905, the Chinese governmental forces have been developing a system of schools patterned after the modern schools of the Occident. Far from adequate to reach China's needs, the schools founded by the government have nevertheless in the short period that they have existed come to have twenty times as many pupils as are to be found in Protestant Christian schools. Moreover in the midst of all the political strife and unrest of the last seventeen years, the schools have been improving in quality of work, until, though many of them are very poor, many are even better than the mission schools.

Account must also be taken of the private schools, some old, some new, some poor, some excellent, which are scattered over the land and together contain five times as many pupils as the Protestant schools, and finally of the Roman Catholic schools. When it is observed that of every twenty-seven pupils in school in China, Protestant schools have one, Roman Catholic schools one, private schools five, and government schools twenty, it becomes

evident that a policy for the Protestant schools can not be framed in isolation, but that the whole body of facts must be taken into account.

Reflection on these facts inevitably raised in the minds of the Commission several fundamental and far-reaching questions. Prominent among them was this :

Is there a permanent place for Christian schools in China, or will the progress of government education make such schools unnecessary, and will the disposition of the government to control the situation sooner or later force the Christian schools to the wall ? Shall they be built in the thought that they will soon pass away, or with an expectation of permanence ?

The problem has two aspects. Does China need, and will it continue to need Christian schools ? Will China permit the continued existence of schools founded by foreigners and supported by private funds ? To the first of these questions the Commission came at length to give a unanimous and confident affirmative answer. Aside from whatever right Christianity may have to press its claims on all peoples, with full concession of the right and responsibility of the Chinese government to lay down regulations respecting the existence and character of schools in China, viewing the question solely from the point of view of China's welfare and the duty of the people of one nation to take a friendly interest in the advancement of another neighbour nation, the Commission became fully convinced that Christian schools, if only they were rightly conducted, could make to China's intellectual, moral, political and spiritual life a contribution of great value and one which would not come from any other source. Of the various reasons that led the Commission to this opinion it must suffice briefly to state two.

The first has to do with the political situation. As the combined result of the corrupt and corrupting method of government maintained by the Manchus for over two hundred years and the fact that during the same period

education was sought mainly as a preparation for office holding, among the educated and office-holding classes in China self-interest had largely displaced disinterested patriotism. Broad-horizoned public spirit is rare enough in any land, but as the result of the causes named above, under the Manchu government it had become almost extinct. Unfortunately the substitution of a republican form of government for the imperial has made little or no change for the better in this respect. There are those who believe that there has been a change for the worse. High-minded men there are in office and out of office. But there is still a sad dearth of intelligent and able patriots, and the whole country suffers seriously for lack of good government. Despite all the excellence of its teachings, Confucianism did not remedy this situation under the Manchus and is not remedying it under the Republic. Education under Christian influence, producing men who combine ability, intelligence, breadth of vision and unselfishness, is the only remedy for this evil, which is preventing, and until it is corrected must continue to prevent, the development of a healthy national life in China; and a part of this education at least must be given in distinctly Christian schools.

But obviously there are deeper things in China's life than politics. For her highest moral and spiritual welfare China needs within herself a Christian community which shall embody, illustrate and promulgate the Christian ideals of personal, social and industrial life; and for the production of such a community Christian education is an indispensable instrumentality. It is indeed not too much to say that without the powerful influence of Christian education there is no prospect that China will either develop a healthy life within the nation, assume the place among the nations which her magnitude, native ability and resources call for, nor escape being a serious menace to the world at large. It is not Christians only who observing China's recent history have said, 'Christianity alone can save these people.'

But if China needs the Christian schools, will China permit their development? Our Commission is convinced that it will, if only those who control their policy frame that policy wisely. The Chinese people are natural pragmatists; they want what works. Even the Japanese, whose whole history and genius dispose them to concentrate all power in the hands of an imperial government and to insist on conformity to government standards, are much more disposed than they were a few years ago to permit and even to encourage the maintenance of schools independently supported and directed. But the Chinese are by tradition and disposition far more democratic and tolerant than the Japanese. Education has for centuries been a matter of private enterprise with the Chinese, and, though they have now wakened to the fact that the nation as a whole must take the responsibility for the support and direction of education, it is unlikely that they will so far react from their traditional policy as to forbid private initiative in education, if that initiative is wisely and helpfully used.

The new national spirit is indeed suspicious of things foreign and of all influences and alliances that tend to denationalize. We cannot blame them for this. Christian schools must become more thoroughly Chinese, less exotic than they have been. Government regulations must be strictly and cheerfully conformed to. The prosperity of government schools must be welcomed and in any possible way promoted. But if these things are done, as they ought in any case to be done, if the Christian schools cultivate love of country as well as personal uprightness and religion, if they are planned with distinct reference to their ultimate control and management by the Chinese Christians, there is, the Commission believes, no reason to look for a time when Christian schools will be refused permission to make their contribution to China's welfare. If we but build wisely on the foundation of past achievements, we shall be building for the indefinite future, and making permanent

contribution to the creation of a Christian civilization in China.

It is with this expectation of permanence that all our work should be done. It should encourage us, but it should also admonish us that we build solidly, even though slowly, that we avoid false and temporary emphasis and the assumption that the foreign is good and the Chinese of necessity inferior. It should help us to keep in mind that the schools which we as foreigners are founding we are eventually, and perhaps at no distant day, to turn over to the Chinese to support and control. It may be chiefly missionary education to-day, but it will some day be the enterprise of the Chinese Christian Church, and the more we can do to hasten that day the greater will be our success. The missionary educator succeeds when he has made himself unnecessary. If we forget these things, if as foreigners we seek too long to hold things in our own hands, if we are foolishly jealous of the growth of government schools, if we insist on division of our work on national or denominational lines, then we may awake some day to discover that all our zeal will not redeem us from our folly, that Christian education has lost its opportunity and Christianity sinned away its day of grace.

A second question which seemed to us of very great importance pertained to the specific and immediate objective of Christian education. We approached it with no ready-made answer. We found few missionary educators who had an answer ready for us. We recognized that the answer must be based on conditions existing in China, because it must depend in no small measure on the state of development which the Christian enterprise has reached in that country. We saw different aspects of the matter, and long discussed the question before we came to an agreement. But we came at length without dissent to hold that the chief immediate objective of Christian education in China must be the development of a strong, effective Christian community. No country can ever be

made thoroughly Christian by a foreign force. It is only as Christianity becomes Chinese, and is embodied and expressed in Chinese Christians that it will so enter into the blood of the Chinese as to begin to transform the nation. But not even isolated Chinese Christians can do this work effectively. Christianity is a social religion. It is never adequately expressed except in a community. There may be a state of affairs, a stage of missionary work, when the only thing a school can do is to permeate a non-Christian community with Christian ideas. There may come a time when it can win a few individuals but cannot yet create a community. Neither of these stages any longer exists in China. There is a work of permeation to be done. There are individuals to be won. But the time has come when individuals can be, have been, and are being won in such numbers and from such classes of the community that a strong Chinese Christian community is a possibility of the not distant future. Only through such a community can the task of interpreting Christianity to the Chinese, and on the basis of such interpretation, making China a Christian nation, be accomplished. To the development of such a community the Christian forces ought now definitely to set themselves. It is true that the whole of the Protestant community in China, including church members and adherents, is only about one four-hundredth of the whole population. But its influence on the life of China is out of all proportion to its numbers, as even the opposition to it testifies. It takes but a moderate faith and power of vision to forecast the time when with increase in numbers, but especially in intelligence, spiritual power and sense of community fellowship, it shall become a far greater force than it is to-day.

A word of warning must indeed be added. The Christian community must not become self-centred. In so far as it does, it becomes un-Christian. The Christian school, like the whole Christian enterprise, must continue sensitive to human need. It must not so centre its thought on its

own development as to forget its mission to the outside world. It is dangerous for a Christian school to shut its doors to the non-Christian or to concentrate its strength wholly on efforts that promise to contribute directly to the building up of the Church. The illiterate and the ignorant have a claim on the Christian because of the suffering that ignorance entails.

Yet it remains true that, for the accomplishment of its own highest sevice to China and the world, Christian education in China must aim chiefly at the creation of a strong and effective Christian community, which shall eventually assume the support and direction of the whole Christian movement.

These two judgments of the Commission are far-reaching in their relation to the whole problem of Christian education in China. From them follows the answer to a third question, viz.: What should be the scope and range of Christian education? Clearly it must include all those types and grades of education that are necessary to the building up of a Christian community except such as are adequately provided by other agencies. A study of the situation, moreover, makes it clear that at present at least there are no other agencies that can be depended on to give the education that is essential to make a strong Christian community, and that hence Christian schools must be provided from kindergarten to college and theological school.

These judgments lead also inevitably to the conclusion that the task of Christian education must be viewed in its unity and not as *disjecta membra.* It is no small undertaking, out of a community of 375,000 Protestant church members, a total Christian community of possibly a million, to weld the army of occupation which, working within the midst of China, will eventually win it to allegiance to Jesus Christ, make it a Christian nation. To achieve it calls for the utmost possible harmony of planning and operation. Duplication, competition, maladjustment, all

hinder the process. Isolation, individualism, sectarianism were once necessities of the situation. They are to-day as unsuitable as they once were inevitable. The hour has come for the unification of the task of Christian education in China ; for the subordination of all denominational and institutional ambitions to the supreme opportunity and the achievement of the great task. For years the individual missionary has been ready to lay down his life for the Gospel's sake. The time has come when we must apply to our enterprise, into which we have put our lives, the same principle we have long applied to the lives that we put into them.

It is the definite conviction of the Commission that the time has fully come when all Protestant Christian schools should be co-ordinated into one great system of Christian education. We are not advocating a common treasury, or the abolition of existing denominations, or of denominational boards and societies. We have not discussed the question of interchange of members, or the creation of a single Chinese Church. We leave all these things to the future and the Chinese. But we are of the opinion that all existing boards and other bodies, foreign and Chinese, that are engaged in educational work under Christian auspices should enter into co-operative relations such as will ensure that what each can best do it shall do in the most effective way possible, and avoid all duplication and waste of effort.

Finally from the nature, importance, scope and difficulty of the task it follows that emphasis in Christian education must hereafter be placed on quality, not on extent or numbers. The race for numbers is already lost by the Christian schools and won by those of the government. The Christian schools can maintain their place, do their work, only by the maintenance of high standards. A poor school, being better than none, may once have been an asset. Henceforth it is a liability.

The Commission is under no delusion as to the magni-

tude and difficulty of the tasks which are here briefly stated, but which in the actual following out are inevitably complex and difficult. Nor is it under any impression that its report outlines a complete programme of procedure for the Christian schools. Certain milestones it has ventured to set up, but the roadway between these is in many cases barely suggested. So much is the Commission impressed with the necessity of further thorough study of some of these problems that it is recommending, and laying great stress on its recommendation, that there be established an Institute of Educational Research. Such an institute would not be primarily a school for the instruction of students, but as its name implies, an institute or bureau of research. It would call to its service experts in the field of education, and analyzing the situation, take up and investigate one problem after another, placing its results at the service of all the Christian schools and all the boards engaged in educational work.

So much then for the answer to the questions which presented themselves to the minds of the Commission early in their study. It remains to speak of one or two important matters which came in a measure as a surprise to the Commission, emerging rather late in their studies.

The first of these pertains to the industrial situation. British and American merchants, and to a less extent those of other nationalities, have been in China for many years. Of late there has been a rather rapid spread of industrialism organized on the pattern of the West, but unfortunately on the pattern of the unreformed industrialism of half a century ago. Great cotton factories and silk mills covering acres of ground are springing up in Shanghai, and displacing the old system of household or small shop-weaving. These mills are run twenty-four hours a day, for the most part on twelve-hour shifts, and employ men, women, and children. Children of seven or eight years old work on twelve and even thirteen hour shifts, and mothers who cannot leave their babes at home bring them and lay them

on the floor in the hot, lint-charged air of the factory. Wages are pitiably small, and profits criminally large. There are no effective laws, and there is little effective public opinion, to control the situation. Nor can it be controlled simply by agitation. China is in the first stages of a great industrial transformation. Industry must be profitable or it will cease. It must be humane or it will be a curse to China—a curse coming from western Christian lands. Only a combination of expert knowledge and Christian principles can find a solution of the problem which will prevent this new development bringing great damage to a nation which ought eventually to be one of the great bearers and exemplars of Christian civilization and the Christian religion. The problem is one of education, but of education based on research, itself illumined by the Christian sense of human values. The Commission believes that the Christian forces of China must at once give attention to this matter, and is recommending the establishment, as early as possible, of an Institute of Social and Economic Research, which shall endeavour to discover how business may be conducted in China, on the one hand profitably, and on the other on Christian principles. This is clearly a task for the Christian forces to undertake. The results when reached should find expression not only in books and pamphlets and public lectures, but in the curriculum of our Christian schools.

The Commission was also much impressed with the need of positive and definite measures for the conservation to the Christian movement of the products of Christian education. The Christian Church was originally recruited mainly from the lower classes, and the ministry was very imperfectly educated. Moreover the policy of self-support was in many missions pushed to such an extreme that the churches which were developed were poor in every way—small and unattractive buildings, poorly educated pastors, unattractive service. Of late years on the other hand the Young Men's and Young Women's Christian Associations

have been appealing to the educated classes, and the Christian schools have been drawing students from the better non-Christian families, but in large numbers sending these students out as Christians. It is not uncommon for a Christian school to receive three-fourths of its students from non-Christian homes, yet to send out classes ninety per cent of whom are Christians. Many of these students also go abroad for further study. The result is that we now have large numbers of intelligent, educated young men and women from the better class of Chinese families, and all too few churches in which they can be at home, and all too few pastors who can claim or hold their attention. On the other hand, the return of educated non-Christian young men and women from America and Europe is bringing into China a ferment of thought and discussion which is permeating all the educated thinking classes. In the language of an intelligent observer, written since the Commission left China :

> Books, newspapers and magazines all over the country are full of the writings of the leaders of the movement. Its trend is radical—it holds nothing sacred. The literature, customs and traditions of China and all other countries are thrown into the scrap heap with the expectation that the good may be salvaged. On the whole its leaders are fired with patriotism, are altruistic in sentiment, and are haters of tyranny and exploitation. It is full of both hope and peril. Its tide cannot be stemmed. It must be directed.

This whole situation constitutes a great danger to the Church, and a great challenge. The discontinuance of education would indeed solve the problem, but solve it by the failure of the whole Christian enterprise in China. Recent events have shown that in the stream of young life coming back from foreign countries there is a strong anti-Christian element. The extent of the influence which it will exert is not yet determined. But it will not be checked nor its representatives won by any obscurantist measures or any movement that is not in sympathy with China's legitimate aspirations. We of the western world must completely divest ourselves of all remnants of the feeling

that in China we are dealing with a race inferior to our own, and recognize that in China, as surely as in the West, the educated classes will eventually determine the development of national life. China cannot be won to Christianity by an ignorant or a divided Church. A Church must be created that can receive and use the Christian educated product of the Christian school, and deal ably and fairly with the questions and criticisms of the young educated Chinese. When this is done the Christian movement will receive a tremendous accession of strength. There is no time to be lost in these matters. The problem demands immediate and earnest attention.

The future of Christianity in China is not yet assured. By faith we may foresee its ultimate triumph. But its immediate future and its early triumph are very largely dependent on the one hand, on the development of a strong *system* of Christian education, well organized and sustained by all the Christian forces working in harmony, and on the other hand upon the development of a Christian Church which can receive and use the products of the Christian school.

E. D. Burton

THE BIBLE: AN UNFETTERED MISSIONARY

'I am an ambassador in bonds' (St Paul to the Ephesians).
'But the word of God is not bound' (St Paul to Timothy).

By JOHN H. RITSON

Every human ambassador is more or less in bondage to the times in which he lives. He is shut in by the limitations of knowledge of his day and generation. In every department of knowledge each generation outgrows the one that precedes. The text-books of physical science, which we read as undergraduates at Oxford over thirty years ago and which seemed to say the last word that was to be said on many things, would find no market to-day among the second-hand booksellers; doubtless the 'up-to-date' books which have taken their place will likewise prove to be ephemeral. The same thing may be said, though in a less degree, of text-books of the science of theology. Theology changes more slowly than chemistry and physics, but it does change, and changes for the better. It is a struggle to keep abreast of the times even in one single department of knowledge, and the man who succeeds is most conscious of the barriers which shut him out from the unknown regions beyond. He is impressed more by what remains unachieved, than by what has been achieved. In the whole round of knowledge, time by degrees makes the up-to-date become out-of-date. But the Bible does not suffer from this limitation. It is a text-book of spiritual knowledge and experience, born in the world's childhood, abreast of the times in which we live and affording vistas to the sharpest intellect and keenest discernment of un-

scaled heights and unfathomed depths. The teacher of the Bible becomes old-fashioned but the Bible never. The Bible is the best selling book in the world.[1] Those who reverently read it in search of spiritual knowledge find it amazingly up-to-date and ahead of the times. Man is the creature of time, but the Bible is timeless.

Not only is every man limited by the range of knowledge attained by his generation but he is also in bondage to its moral standards. It has been pointed out that Shakespeare, Bacon, Milton, Wesley and Whitefield believed in witches. 'The Parliament that made Cromwell Protector hanged or drowned or burned three thousand women for witchcraft, and the children of the Pilgrim Fathers, who left their homes for freedom's sake, put witches to death in New England across the sea.' It is not much more than a century since distinguished British families made fortunes out of human slavery, and few seemed concerned at its appalling cruelty, and wastage of human life. During the nineteenth century it was considered right to employ little children in factories and down mines on most dangerous tasks for twelve or even fifteen hours a day. John Bright opposed a ten hours' Bill for children and urged that the working hours of a child should be from 5.30 in the morning to 8.30 in the evening. Even Lord Shaftesbury, who saved England's children, 'declared that the idea of national education was hostile to the Constitution and to religion itself.' We have made progress, but to-day the conscience of the nation tolerates the drink traffic, endures the lust for gambling, and hides from itself the uncleanness of the social underworld. The conscience of humanity is only beginning to be stirred by the devilry of offensive war. Thank God there has been amazing development in our moral standards, but they are yet far below the ideal, and

[1] In the first fifty years of its existence the British and Foreign Bible Society circulated 28 millions of Bibles, Testaments, or portions of the Holy Scriptures. The circulation in the next fifty years jumped up from 28 millions to 159 millions. Only seventeen of the third period of fifty years have yet passed, but already in those seventeen years it has circulated 133 million copies.

most men, even religious leaders, are often in bondage to those that prevail in their own times.

Now the Bible is as timeless in the morality it teaches as in the knowledge it unfolds. It reflects every stage of human growth. Its moral teaching is progressive. The most backward of peoples to-day find chapters very little above the level of their own attainments. We ascend to higher levels as we pass from the law to the prophets, and from the prophets to the apostles. Jesus Christ Himself came to fulfil. He reiterated 'Ye have heard that it was said to them of old time . . . but I say unto you.' He then opened up to men heights of moral and spiritual life higher than the highest human attainment. The law 'an eye for an eye, a tooth for a tooth' was eclipsed by the law of love. The new commandment was 'that ye love one another; even as I have loved you, that ye also love one another.' 'As I have loved you'—Follow Jesus Christ from the poor manger to the bitter cross. Who can measure His love, and yet that love is to be measure of our love? Truly men are in bondage to the moral standards of their day and generation, limited by their sins, but the Bible ever reaches out to better things.

As men are in prison, shut in by limitations in their intellectual and moral attainment, so they are also hindered by the difficulty of presenting the truth in all its aspects. Each day and generation lays its own peculiar emphasis on one side of truth to the neglect of other sides. All the heresies of history spring from this lack of balance in the presentation of truth. For instance in upholding the unity of the Godhead, some have neglected and even denied the threefold personality of Father, Son and Spirit—and *vice versa*. In their eagerness to defend the divinity of Jesus Christ, some have forgotten His humanity—and *vice versa*. In maintaining the sovereignty of God, some have denied free will—and *vice versa*. In our own time we have seen great changes of emphasis in the presentation of the Gospel message. Once stress was laid on individual salva-

tion, and the social, national and international were ignored; but now the centre of gravity has moved—men are so obsessed with the masses as almost to overlook individuals. Once the missionary appeal expressed its motive force in the words of the hymn—

> The heathen perish: day by day
> Thousands and thousands pass away.

But now missions find their chief inspiration in the thought 'The love of Christ constrains.' It seems as though most of us are incapable of seeing truth from more than one point of view at a time. But how different is the Bible! How amazingly the whole truth is rounded off—every element of it revealed, and revealed in its true perspective! There is a Trinity in the Godhead. Jesus Christ is God-man. God is sovereign, while man is free. Missionaries are sent forth to set up the Kingdom of heaven, but it consists of individuals, and the motive that sends them is the love that constrains to rescue the perishing.

Truly men are in bondage to the times in which they live, their limitations of knowledge, their moral attainments, their emphasis in regard to truth, but in all these things the word of God is not bound. The Bible is timeless. It presents truth in all its length and breadth and height and depth—truth, eternal and unchanging.

The human missionary is held in bondage by the limitations of space as well as time. His voice can only reach the immediate circle by which it is heard, and the circle is comparatively small, even though each who hears be the centre more or less of another circle. Even in Christian countries the majority of people never hear a preacher of the Gospel. Among the heathen and Moslem populations of India, China and Africa, for every one who hears there must be thousands who have no opportunity of hearing. There are still countries from which the human agent of the Gospel is altogether excluded. But books can enter in where the doors are closed to missionaries, and among

books, the Bible conquers space as no other. For instance in the Continent of Asia, it is found in every country. Every year over a million and a half copies of the Bible, or parts of it, reach the hands of the people in India, and over three million volumes are circulated in China, through the agency of the British and Foreign Bible Society alone. These books penetrate cities, villages and hamlets where no preacher can go. Provided some one is able to read it, a single volume may bring light to a whole family in a lonely home far removed from any form of organized Christianity. The Scriptures are carried as good seed and scattered over Afghanistan, Tibet, Arabia, the desert of Gobi, regions closed to the living missionary. It would be hard indeed to say where the Bible is not in Asia. Turn from Asia to North America. The Bible Society's staff in Winnipeg are able to report that there is not a home over the vast areas of Manitoba and Saskatchewan which they have not visited with the Scriptures. In the rush for gold to Klondyke, the prospectors and diggers found that the Indians were not savages. The Bible Society had been there before they arrived and given the Scriptures in Tukudh, and the newcomers found a treasure more golden than gold. Africa is not neglected. From North, South, East, West the Scriptures are working their way into the very heart of the Continent. There is no republic in South America, there are no groups of islands in the seas where the printed page of the Gospel is unknown. Geographical barriers are still a hindrance to the human messenger, ' but there is no prison for the word of God.' [1]

The human agent is in bondage to his ecclesiastical environment. Roman, Orthodox and Reformed Churches have no intercommunion. This is a serious hindrance to the propagation of the Gospel. But the seriousness of the hindrance is much aggravated by the fact that in each genus there are many species, held together often by no stronger bond than an external union, and, in the

[1] Moffatt's rendering.

Reformed group particularly, with scarcely any bonds of union at all and indeed divided by much bitterness of spirit. These differences gather mainly around the place given to tradition, and the meaning of the sacraments so far as doctrine is concerned, and around the relative merits of episcopalianism, presbyterianism and independency so far as church polity is concerned. They have often obscured truth. Religion has often been swamped by denominationalism. The weightier matters of the law—judgment, mercy, faith—have been lost in the tithing of mint, anise and cummin. Amid all the strife, how majestic is the place held by the Bible. All Churches alike quote it as the authority for their beliefs. The Augsburg Confession of the Lutherans, the Helvetic Confession of the Reformed Churches, the Thirty-nine Articles of the Church of England, the Westminster Confession and Catechisms of the Scottish Churches, Barclay's Apology among the Friends, and Wesley's Sermons and Notes on the New Testament among the Methodists all claim a Biblical foundation. They differ from one another because the divine light is always refracted the moment it strikes a human medium, and when it emerges is more or less out of the original line. This is one fundamental reason why so many on the Continent of Europe shrink from organized forms of Christianity, and, to their own loss, hold aloof from all the Churches alike, Roman, Orthodox and Reformed. But comparatively few are unwilling to look on the portrait of Jesus Christ drawn in the gospels—a matchless picture from the hands of master artists, who knew and loved Jesus when He walked this earth. The human missionary is denominational, shut in whether he will or not by ecclesiastical barriers, but there is no prison for the word of God.

The freedom of the human agent is curtailed by the barriers of language, and they are serious indeed. Lord Bacon tells us that at the coronation of Queen Elisabeth a petition was presented for the release of political prisoners.

After it had been dealt with, a courtier stepped forward and said there were five other prisoners, long and unjustly detained. When asked to name them, he replied, 'Matthew, Mark, Luke, John and Paul, who have been shut up in an unknown tongue, and unable to converse with the common people.' And the Bible was let loose in the English language; who can estimate the influence upon the human race of the Bible in the English tongue? The library of the Bible House in London is in one respect unique—it is a library of one book. There are about fourteen thousand volumes of the Scriptures only, in from seven to eight hundred languages. The British and Foreign Bible Society alone has let the evangelists loose in 543 forms of speech, so that they can now converse with three-quarters of the human race. It is very wonderful that though the Bible deals with the deepest truths yet it is the most translatable book there is. The Koran and other sacred books remain imprisoned in the languages in which they were written—the power of their appeal is largely inherent in their original tongue. But the Bible is not only the most translatable book but it is the book which suffers least in translation. Further, when once it is translated it speaks to every human being in his mother tongue at any moment when he is free and willing to hear. When a man has the Bible, he need not wait for the services of the House of God in order to hear the truth, he is not limited to the teaching of the Sabbath day, he continues to feed on the word when he is remote from any human teacher, and when the missionary is broken in health and compelled to go on furlough. The Bible is free from the limitations of language which beset the missionary. There is no prison for the word of God.

The human agent is in bondage to the social and political conditions under which he works. The lines of social and political cleavage cut deeply even in this country. To conquer the prejudices begotten of one's own environment, and to transcend the things that divide employers

and employed, capital and labour, broadcloth and fustian, party and party, is almost impossible. The preacher who cannot rise above these things gives offence to those from whom he differs, and sometimes the preacher who does rise above them gives offence to those who will listen to nothing that is not partisan. In some lands, the limitations to the preacher of the Gospel are greater than at home. The political ideals of Prussia and the Bolshevist doctrines of Russia create an atmosphere unhealthy to faithful preaching. Caste in India, tabu in the South Seas, the degradation of women, the place of children, especially girls, in heathen and Moslem lands, impose very serious barriers in the way of the missionary. But the Bible overleaps the lines of division. While it recognizes Jew and Greek, male and female, bond and free, it is scrupulously fair to all alike. All are one in Christ Jesus. The law of love which is the supreme message of the Saviour and Lord of men sets a standard of social values and mutual obligations which no one dares to question. The Bible stands steadfastly for the ideal of a universal brotherhood, but it never fails to recognize differences of gift and endowment in individuals. The Bible rises above class and party. There is no prison for the word of God.

The human agent is in bondage to his nationality. If he shakes it off, he is disloyal to his mother country and suspected of treachery. If he does not shake it off, his message is prejudiced when he goes forth to another nation. The difficulties have multiplied as the result of the war. Nationalism has not only developed in an extraordinary degree, but become so fiercely jealous of its rights and interests as to resent any intrusion from other nationalities. On the Continent of Europe there is now a number of nations, some small nations, fenced in each by its own ring of customs' and passports' officers armed with the most irritating regulations. The stranger is barely tolerated. The same antipathy has spread over the world. Japan does not like Americans in Korea—their democratic

ideals do not fit in with Japanese imperialism. The Portuguese appear to be attempting the suppression of African languages in favour of Portuguese among the black people they control. The British exclude German missionaries from the greater part of the British Empire.

When a human being goes forth to preach the Gospel in any country outside his own, he is at once handicapped by his nationality. He is a foreigner, suspected of bringing a foreign article and that for a sinister purpose. The Bible is free from all these limitations. It recognizes the instinct of nationalism—who could be more intensely national than the Jew ? But it teaches that the nationalism which has not an international outlook and sympathy is sinful. The Jew tried to monopolize blessings intended for all nations, and Jesus said to him 'The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.' It is just because the Bible is at once national and international that every nation gives it a place. The human agent is a home missionary while he is in his own country, but the moment he crosses its frontiers he is a foreign missionary. The Bible knows no such distinction. It is always a home missionary and so there is no prejudice against it. Jesus Christ is supra-national, but every nation sees Him with a national face. There is no prison for the word of God.

The human agent is in bondage to his racial instincts. The problem of the relation between white, yellow and black is emerging and calling with growing insistence for solution. Japan has ruled for two decades in the Far East and has her place in the foremost counsels of the world. China, standing for a quarter of the human race, refuses to be the cat's paw of other nations, and as soon as she learns the secret of cohesion no one will dare to attempt to exploit her. The white peoples and yellow peoples have been engaged at Washington in balancing their instruments of destruction to prevent appalling conflict. The black people both in America and Africa have their left party, seeking by physical

force to claim their rights, and they have a growing centre party aiming at the same end by political action. They have leaders, too, on the right whose object is 'to create in the negro a belief in himself, and in the white man a belief in the negro.' The race feeling is growing, and it limits the power of the white man when he goes forth as an ambassador of the Kingdom among black and yellow races. But once again the Bible rises above all race differences, not by ignoring them but by being just human. White, yellow, black, have one heart, and to that one heart the Bible speaks. To the white the Bible 'thinks white'; to the yellow it 'thinks yellow'; and to the black it 'thinks black.' It had its origin in the East, but it is equally at home in the North, and South and West. There is no prison for the word of God.

The ambassador is in bonds, but the word of God is not bound. The Bible unfolds a range of truth which the mind and heart of each succeeding generation fails to cover, and a fullness of truth which no single human being can comprehend from every point of view. No obstacle prevents it from traversing oceans and continents and penetrating the hidden places of the world. It rises above all denominational and ecclesiastical limitations. It laughs at the confusion of Babel, and transcends social and political divisions and national and racial cleavages of mankind. The Book is greater than the man. This must not be interpreted as meaning that the Church is in a secondary place. The living Church is as superhuman as the Bible. It is an older witness to God than the Bible. There was a Jewish Church before there was an Old Testament, and a Christian Church before there was a New Testament. When the Bible goes out alone it goes as the pioneer of the living Church, and when the Church grows up around it, the Bible is the norm of its faith and conduct. Each has its allotted place in the furtherance of the Kingdom of God. In saying the Book is greater than the man, we are not setting the Bible over against the Church; we are not

discussing the Church. What we mean is that no human missionary can take the place of the Bible—the Bible is superhuman propaganda. If we ask why has it unique power, we can only reply, ' Because it is of God.' The written word is like the Incarnate Word. It is human—' of the seed of David '—through and through. But it is divine—' risen from the dead '—again and again buried and sealed in a tomb but alive for evermore. Like other sacred books it represents man's search for God ; but, unlike them, it also reveals God's search for man. It is just because of this divine element that it is free. It flies on the wings of the wind to the ends of the earth—the supreme missionary.

If it be asked how did the divine become inextricably interwoven with the human, no satisfactory reply can yet be given. To define inspiration may not be an insoluble problem, but it is an unsolved problem. Modern criticism has only shown the inadequacy of the human definitions of inspiration which satisfied past generations, it has in no way destroyed but rather enhanced the divine character of inspiration itself. But these are questions lying outside the scope of this article. The Bible is superhuman propaganda, but it needs to be read more intelligently and more reverently, and circulated more widely throughout the world.

John H. Ritson

FĀ-HIAN IN LANKA[1]

(*c.* A.D. 400)

The sun has gone, and velvet night apace
Begins to hang her lanterns in the sky.
Fragrance of champak and of jessamine,
Breathing their sweetness to the silver moon,
Bewitches all my senses. Far below
The pipes and tomtoms call the worshippers,
And points of light creep upward to the shrine,
Inviting me to worship with the rest.
Yet I sit on alone and meditate,
Heartsick for mine own countrymen and home.
To-day at worship, as I knelt before
The jasper image (which I told thee of,
Rare miracle of art), a fan of taffeta
Painted with hills and clustering temple roofs,
And circling mists about their gable-ends,
Moved me to childish weeping. . . .
So do I yearn towards my dear, dear land,
And longing fills my breast to sit once more
Encircled by the faces that I love,
And see Chang-ān and mine own monastery.

. . . . . .

Ah me! 'From love springs sorrow; very sorrowful
Is separation from the thing we love.'
So spake the Master. True his word, yet harsh
To us who know not yet detachment's calm,
Which, craving none, has sympathy with all.
The way is long and very steep the slope

[1] Fā-hian was a Chinese pilgrim: Lanka is the old name for Ceylon; another name is Tamrāvati. Chang-ān is the old capital of China where early Buddhism and Nestorian Christianity met.

And stern the struggle to attain the goal;
And I am very weary and alone! . . .
Enough! Grant me to ease my heart's desire
By telling of my sojourn in this land.
Thou knowest already of our journeyings
Across the deserts of Yarkand, and thence,
Scaling the mountains, how we came at last
To places trodden by those holy feet.
Of which the crown and flower is this
Lovely Tamrāvati, the Holy Isle;
Whose beauties would that I might chronicle,
And tell thee of the triumph of the Law,
Whose Wheel yet runneth its triumphant course.
Gāya is derelict; the grove of Lumbini,
The Master's birthplace, sore neglected lies;
Vultures alone frequent the Vulture Peak,
Where Arahats once communed with their Lord.
But here the puissant Sangha doth proclaim
On monuments of stone how great its power
To make a nation prosperous and strong.
Fragrant as champak is the Noble Law
Pervading and enriching all the Earth!
Here in Tamrāvati Asoka's son
Six centuries ago established it.
Heir to his father's throne, he rather chose
To be the herald of the Dhamma's realm,
Embracing exile, that its influence
Might make this lovely isle a land of bliss.
Heroic prince! His courage shameth me.
But yesterday I pondered in the cave
Where once Mahinda, rapt in holy thought,
Would gaze o'er Lanka's forests league on league.
His home he left, his kindred and his throne;
And how shall I, poor weakling, thus repine?
For I have found the books I sought, and soon
Do purpose to return (if Heaven grant,
And Karma) and will bring with me their lore.

Know then I had them from the learned sage
Great Buddhaghosa's self; he doth translate
Back to the ancient tongue of Magadha
The treasured writings of the islanders,
Guarded with reverence down the centuries,
A very learned man. We held converse
Seated beneath a rocky canopy,
Where palm leaves rustled in the evening breeze
And plashing waters soothed and charmed the ear.
To whom with bitter shame I fain must tell
How poor and ignorant our monks, contrasting them
With the great abbots, who in Lanka here
Puissant and learned, overawe the King,
And bend him to the purpose of the Law.
Of other things we spoke, and most of how
The Dhamma doth develop in the North.
Austere, I argued, in its origin,
Beauteous as moonlight, and as coldly clear;
Yet something lacking grace, which mortals need
Who long to pray, to feel an answering touch,
When to the heavens they lift the hands of faith.
To which the sage made answer, 'Saving grace
We find in sacrificial lives of Bodhisat.
More than the Ocean is the blood he shed,
More than the stars of Heaven the eyes he gave.
Which merit, running over, doth avail
For all the pain and sorrow of the world.
So potent is the Master's saving love!'
'Such is the germ,' I answered, 'growing whence
By ordered steps our doctrine doth unfold.
This saving love in Amitābha see,
Whose grace abounds when our poor merit fails;
Who brings us to his Western Paradise
More winsome to the heart of mortal man
Than cold Nirvāna's solitary bliss.'
Of our Compassionate Lady, too, we spoke
Kwanyin, who hearkens to the cries of men,

And here in Lanka is another Name
Which links our doctrine with the Master's Norm,
Arguing the oneness of the Holy Law
The Greater and The Lesser Vehicles.[1]
For here they reverence Metteyya, King
Of Love, the Coming Buddha whom our Lord
Foretold. Far off, they say, his coming;
Yet he comes, to nerve the struggling efforts of the world;
So in his Name they pray, and find new strength.
And in his Name do fathers bless their sons,
'May ye be born to see the Lord of Love.'
For so is man; not made for solitude
And lonely striving, but for love and prayer;
So only can he steel his wavering will
And drive out Tanhā from its citadel.[2]
Last must I tell thee of another Lord,
Whose story moved me strangely. At the shrine
A merchant-sailor out of Jaffa come,
Who spoke the language of the islanders,
Held converse with the Bhikkhu, and with joy
—Ecstatic joy as of a man in love—
Told him of one the Anointed, King of Peace,
Who for the mighty love He bore the world
Became a servant, and endured to die.
In short his story seemed like Bodhisat's,
Save that this Syrian Lord was done to death
By men whose eyes were blinded by the dust
Of pride and anger to His righteousness . . .
Our people do not slay their prophets thus!
And then the merchant told of stranger things
Of how this Lord of Love did conquer death
And liveth yet to judge and rule the world:
Whose Kingdom is a reign of righteousness,
Goodwill on earth and hearts atoned to God.
A winsome doctrine, making visible

[1] The monastic Hinayāna and the more popular Mahāyāna.
[2] i.e. the lust of life.

The Unseen Love, and bringing Him to dwell
Homely and courteous with sinful men,
Until in triumph He doth take his power and reign.
Strange doctrine, which our hearts acclaim,
And yet repugnant to the calmer intellect.
Physicians say it cannot be believed
That spirit should reanimate the flesh,
And turn the processes of nature back.
Yet righteousness hath wondrous power to change
The course of things. Thou knowest how the saint
Can rise in air, as spirit doth prevail
O'er flesh, and can escape the bonds of space
And time, beholding things of the dead past,
The unborn future yet in Karma's womb.
Sainthood hath wondrous power, and ye know
The 'Lotus of the Holy Law' doth teach
That Gautama yet liveth on the Vulture Peak,
That he too conquered death. . . .
Indeed I see the Christ, this Syrian Lord,
Because I first have seen the Bodhisat!
This thing demandeth converse, and deep thought:
And the man's joy itself were surely proof
Of some strange secret which his soul hath found,
Which works within him like a potent wine.
And now farewell: the sky flames with the dawn
And the pale moon fades at the rising sun.
E'en so, if this strange Syrian tale be true,
Shall the Anointed brighten all the East
And our clear moonlight yield to radiant Dawn.
Hath not the moon herself a borrowed glow,
Nor grudgeth yielding to the Source of Light?

KENNETH SAUNDERS

THE STUDY OF RELIGION IN THE TRAINING OF MISSIONARIES

By EDMUND D. SOPER, D.D.

Since the World Missionary Conference in Edinburgh in 1910 the training of missionaries has entered upon a new stage. In Britain and in America boards or committees have been organized and have done much to lay down the broad lines along which this training should be conducted. The language schools on the field have also been working at the question from their angle of approach. The most valuable contribution from this source has been to show that the training of missionary candidates is a joint undertaking, a part of which may best be taken in hand at home but which cannot be completed without the intensive study which can only be given after the candidate has arrived on the field. Reference is not made here to the work which the language school takes up as its primary task, the teaching of the language, but to that other task of orienting the candidate to his life-work as a missionary. There is still considerable difference of conviction and practice in the various schools on the foreign field at this point. The mastery of the language is so all-important that great reluctance is felt by some to the introduction of other studies which would take valuable time away from the language. The problem is really very tantalizing, and it is doubtful if it can ever be solved to the complete satisfaction of everyone.

The training of missionaries has been approached from still another angle, that of the institutions of learning at home where prospective missionaries are in process of preparation for their life-work. In these institutions,

which are of the most varied types, a number of plans have been devised and methods used to fit young men and women for their task. The great variety in method would suggest that no single policy has sufficiently approved itself to be generally adopted. Some things have doubtless been determined, but it is too much to hope that we in America see our way out to a unified and consistent policy. It is not the purpose of this paper to enter the main stream of the discussion. Attention is called to it because it always lies in the background of any consideration of missionary training, a single feature of which we have before us in the present paper.

The study of religion has become a part of the training which every candidate is supposed to take. I do not know, however, of any discussion which deals with the subject from the standpoint of the content of the training and the purpose which is to be achieved. Why should the study of religion be required, what should be taught, and what aim should we have clearly and definitely in view? There are many difficulties in the way, some of which may be appreciably diminished by a definition of aim. It is in the hope that both for myself and the readers of the Review there may come a clarification of issues and a better marked path to be followed that these words are penned. The study of religion for missionary candidates and the same study for others who take the course because of interest in an absorbing subject are somewhat different. For the candidate it is vital, and as such should be given the most careful consideration from his particular viewpoint and needs. The discussion which follows is directed to that end, and what is lost in breadth is to be gained in intensive application to a single limited but important field.

That this training can be given at the home base is open to question. The claim has been made that only after the young missionary is on the field and in actual contact with the religious life of the people among whom

he is to work can he enter into an appreciative understanding of their religious beliefs and practices. Much can be made of this claim, yet it is instructive that leaders in the language schools feel that all that may be done for the young missionary on the field is circumscribed unless there is a background of fact and mental attitude which is the result of study in the schools at home. Specialization on the religions of the country to which the missionary goes must be the rule in the language school. With no previous study there is lack of perspective and failure to appreciate the breadth of the religious life of the world, of which any religion is but a single manifestation. This breadth of outlook can only be secured at home and is quite as necessary to fullness of training as any other feature of his preparation.

But even with reference to the religion or religions of a particular country it may be true that a foundation ought to be laid before a missionary reaches the field. Buddhism will be a good illustration. The Buddhism of China and Japan is based on the early forms of Buddhism in India. These have passed away, especially so far as Japan and China are concerned, and can only be studied from books. These books are expensive and somewhat difficult to obtain. Should a student be fortunate enough to have had a course in Early Buddhism during his period of preparation at home, he will discover that the Buddhism now found in Eastern Asia is far more readily understood than would otherwise be possible. Such courses may easily be overdone, but the greater danger to-day is that this particular element in his training may be lacking and the young missionary goes out with bandages still covering his eyes. Is it making an assertion entirely too strong to say that religion is the fundamental discipline in the training of the missionary and that failure here is the most serious that can be made? True it is not so important as the more personal factors, the moral grip and the depth of the religious experience of the candidate,

but these are in a class of their own and are not to be taught or learned in schools. But of those subjects which he may give himself definitely to study and master, religion stands out in unique emphasis with a claim of its own, which must be heeded if we are not to run the risk of curtailment of power and influence at the most crucial point.

In the last analysis the argument for missions is the religious argument. We take Christianity to the non-Christian peoples because their religions are inadequate. Whatever may be our conviction concerning the good points in other religions there is a point beyond which we cannot go and still be missionary. In the missionary conception of Christianity there is something unique and of supreme value without which no individual or people can hope to attain the final goal of life. Undoubtedly the issue has frequently been confused and the argument presented in a crude and even an offensive manner, but there lies hidden back of it all a point which is crucial and which should be so presented that all may realize what is at stake. Why is a man to be a missionary at all? Many motives actuate him and unfortunately the supreme motive has frequently not taken hold in such power that he sees all else in subordination to it. One of the reasons for this is that he does not know the religions of the world and is therefore incapable of being deeply moved by this appeal. He may think he does know, but it is on the basis of an exceedingly superficial estimate. He hears of cruel and obscene practices in the name of religion, of dry and meaningless ceremonies, and of general lifelessness among priests and people, and on the basis of such reports he comes to the conclusion that the 'heathen' religions are wrong or even false and that they deserve little attention. A student of mine of more than ordinary ability, a college graduate, wrote out this statement at the close of a year of graduate study largely devoted to the study of religion, 'I had been a student volunteer for more than a year

before I had any guided opportunity to study the history of religion. I had never thought about the comparative value of religions. I had never credited those practices and beliefs which were not Christian with having a value. People with such practices and beliefs were heathen, and their religion, since not Christian, was false.' This is doubtless the experience of many. The tragedy is that comparatively few go beyond this naive misapprehension and are able to look back upon their former view and criticize it in the light of new knowledge and a changed point of view. What it means is that they are deprived of the full force of a powerful motive which should stand out clearly and be determinative of their life purpose.

What is needed is a clarification of the whole subject by intensive study. It is so important that all the time necessary should be taken to give it the attention it deserves. This means the devotion of one's self to several well-defined disciplines. The central place is occupied by the history of religion. Here the facts of the religious life of the world are presented, and no superstructure can be built on any other foundation. One of the foolish procedures in colleges is to allow a student to pursue a course in the philosophy of religion without having these facts in hand. It is arguing in a vacuum to philosophize about religion without the facts. It comes partly through the poor correlation of departments in our institutions. It would almost seem that a sense of humour would save men from this practice—but of course that is too much to expect in many men who are completely lost in their subjects. Professor Galloway realized the need in his *Philosophy of Religion* and provided a long introductory section to make good the lack which would be true of very many who would come to his volume. But even this is too short and too general to do for the ordinary student what is needed.

The value of the history of religion lies in the fact that it presents the religions in their development. Religions

are not static unless they are dead, so the only method of study which will yield an understanding of the meaning of any religion to-day is to trace its history. It is what it is because it had such and such a beginning and has passed through experiences which have determined the direction of its development. There is the tendency just now to lay so great an emphasis on origins that it would seem to make little difference what happens in the later stages of a religion's history. All can be understood essentially from the embryonic beginnings. The history of religion is a splendid corrective to this theory, in that it shows that very much in the history of religions is unpredictable, that we cannot set bounds to the movement of religious genius, that the possibilities wrapped up in a religion can only be discovered by the historic event. And finally, when studied as a connected whole and not as the study of separate religions the history of religion makes clear the essential unity of mankind in its religious life and development. It simplifies the issues and lays before the student the path which he may follow with confidence in the midst of a bewildering tangle of beliefs and practices.

Some difference of opinion exists relative to the ideal order in which the three or four disciplines connected with religion should be taken up. There is the psychology of religion, based upon general psychology—should it be studied before or after the history of religion ? It seeks to show that man has a religious nature and what that religious nature is. It deals with origins and of necessity must treat of such questions as the definition of religion and its early development. This means that animistic religion comes under its survey as well as the nature of the religious consciousness in the higher stages. I have been led by some experience to feel that this subject may well be taken first, even before the history of religion. It discovers to the student the primary fact with which he deals, the religious nature of man, and makes it stand

out as a subject worthy of the most earnest study. It is natural after that to take up the manner in which this religious nature has developed and manifested itself in the religions of the world, and this is what the history of religion does. The last subject is the philosophy of religion. It stands off and looks at religion and asks, What of it all? Does it stand for anything real? Has it objective value? What is its essence, and how shall we lay hold on its inner meaning? These final questions, well considered and carefully thought out, will lie in the background of a man's mind, saving him from presumption, vagueness, and impossible claims as he goes the more deeply into the study of his own religion and that of the people to whom he is sent.

But what about 'comparative religion,' a phrase so unfortunate in its meaning that when a book is picked up bearing that title one can scarcely tell what it will deal with? It is used to cover religious origins, the early forms of religion among animistic peoples, the history of religion, comparative theology, and what not. It ought to be rescued from this confusion, for in its fuller form, 'the comparative study of religion,' it points to a most valuable function. And let me say that even the history of religion may be taught with the comparative idea in mind, and be done with great profit. This suggests that the term should be made to refer not to a separate body of facts, over which it has exclusive control, but to a method. The facts belong to the history of religion, but they may be studied comparatively. The full value of this study can be realized, however, only after the facts of religion are well in hand, when certain aspects of religion are taken by themselves and studied side by side. A comparative study of the great religious geniuses is most fruitful, and so of the idea of God in the great systems, and others which come to mind at once. Aside from Canon Macculloch's *Comparative Theology*, now unhappily out of print, little has appeared in this field. It awaits the touch of

the student of religion who can marshal the facts and make a much needed contribution to the literature of religion.

There are three things which the study of religion may be expected to do for the missionary: determine his motive, his message and his method. What then will be the motive of a young missionary as it is determined by his study of religion? He will see both strong and weak points in all the religions. In candour he will not hesitate to give credit to all the good he may discover. He will even go farther and seek out the admirable features and rejoice when he makes a happy discovery in some unpromising old volume or in some kindly old monk into whose confidence he has just been able to penetrate. It has become his habit to seek for the outcropping of the pure ore of religion and he is not surprised nor disconcerted to find it. It fits in with his idea of God's method, seeking to make himself known to all peoples just as far as that revelation is possible. He will be a friend of the religious men and women he meets and will not hold himself aloof as though he were a superior being disdaining what they possess and looking on it as of no value. He will co-operate with them in every laudable undertaking and will seek to understand their point of view and sympathize with them in their aspirations for the good of their people. In so far as they are sincere—and there are many such—he will know that God has spoken to them as well as to himself and that they are more nearly akin than he might have supposed. All this and more may be looked upon as perfectly normal in the attitude of any missionary who has learned the true inwardness of religion in its many and differing manifestations.

Such an attitude is not incompatible with a strong missionary purpose; it will be found to be a necessary ingredient of it for one who has effectively studied religion. He is not a missionary because the people to whom he goes are utterly depraved and have no light. He does not

use the word 'false' of beliefs and practices which good men and women, sincere and humble, have clung to through generations. But still he is a missionary, one sent to bring to people what they lack and stand greatly in need of. He comes bearing a priceless gift, and not merely a reinterpretation of what they already have. An element is absent, the one essential element which transforms whatever it touches into a new creation. When the possibility of making such a contribution to a people becomes clarified a very remarkable thing happens. Love of the people who need so much what he has to give and love of the Christ whose passion he begins to share take possession of him and drive him by a strange inner compulsion to devote his life to its accomplishment. Such is the missionary motive for one who sees missions through the study of religion. The motive may have changed its form but it has lost none of its driving power. Christ is needed and sorely needed, and with this conviction he goes out to make Him known as the only name given under heaven among men whereby they can be saved.

Closely connected with the missionary's motive will be his message. It has already been given: it is Jesus Christ, the Saviour of the World. But it becomes quite evident that one who makes this statement after weighing it in the light of the study of the world's religions means something far different and deeper than he could have meant without that light. He has discovered what religion means as it has been practised far and wide and from its very beginnings, and he knows that it has a most significant lesson to teach. Man's religious experience has not been in vain. He has given indubitable proof that he is naturally and normally religious, but, more than that, he has shown the direction which his mind and heart take under the stimulus of religion. These facts cannot be gainsaid; they are a permanent contribution to our knowledge of religion and its effect on human life and society. It demonstrates that it would be the height of folly to run

counter to human nature in its normal religious expression. The experience of Buddhism is one of the most important in the whole course of religion's history. The Buddha made the attempt to found a system with no worship, no prayer, no sense of dependence on a higher power, and he failed. He was running against the hard facts of religious experience and the sequel made plain the toughness of those facts and the impossibility of making headway for any long period against their resistance. Our message as Christian missionaries must not only take these same facts into account but must look on them as a part of God's revelation and His guidance of man on the way toward Himself.

This does not mean that the manifestations of religion are not complex and confusing, but it does mean that certain broad main lines have been well worn in man's religious experience and these are the clue we are to follow Whenever a missionary finds a belief or a practice which is widespread, sincerely held, and expressing a deep longing of the human soul he knows he is on the track of something significant for his own work. Christianity must meet that need or fail at the crucial point of finding men where they live and ministering to a felt want, and moreover doing it from an angle of approach which his hearers can understand and appreciate. And when he finds that the religion of Christ embodies those features which in a surprising fashion fit into the facts of life his confidence in his message grows by leaps and bounds. He will appreciate the statement of Professor D. B. Macdonald, ' The human soul, when unbiassed by systems and prejudices, is naturally Christian.' This restatement of the thought first voiced by Tertullian is hard on the doctrine of total depravity. It is the acceptance of human nature and its struggles and aspirations as a guide to what we are to preach. By no means does it provide us with our message, but it points the way to what man must have to give him the inner satisfactions religion should impart.

It is impossible here to go into details. That can only be done fully by a survey of the whole sweep of religious history and a careful study of the elements essential to maintain religion as a living force in society and in the individual life. We may merely call attention to the fact that such a study will enable one to see the vital features of religion in correct perspective. What is religion? Is it an ethical system? Is it a creed? Is it worship? Is it social or individual or both? Is it contemplation? It surely involves all these and much more, but what is it essentially? Here the utter futility of attempting to see religion in its deepest meaning from a study of its origins and earliest manifestations is most evident. Only as religion expands and deepens does it become apparent what it is in its inner essence. As it begins to emerge into a consciousness of its nature in the national religions and comes to fuller fruition in the universal religions and especially in Christianity, religion gives clear evidence that at its core it is a relationship of man with his God, something personal and intimate and pervasive. The Christian message has many sides and has changed in this and that feature through its history, but always when it has been true to itself it has brought man into touch with God through Jesus Christ, the revealer and very image of the Father.

Men want God. Any religion which can succeed in making Him known so that men can understand Him and feel that He is in touch with them and for their good is the revelation which is bound to win the allegiance of men in the long run. This is the glory of Christianity. It can say in a very profound sense when men come searching after God, ' See, here is Jesus Christ; God is just like that.' The gospels are the precious literature of our faith, for in them we find God as He is seen in the face of Jesus Christ. We shall be teachers of ethics, we shall weld men together into an organization to conserve the fruits of the Gospel and build up a force for further advance, we shall

inculcate doctrine in order to articulate the new experience with the growing mental appreciation of the gospel message, but over and above all we shall lay emphasis upon Christianity as a personal possession, whose inner meaning is an experience of contact and fellowship with God in Christ Jesus our Lord.

Study alone will not provide a missionary with sufficient dynamic. He must have an abounding experience of Christ Jesus in his inmost being. He should receive the enlightenment of prolonged study and thought, but it is too personal a matter to be founded on what comes out of books. He must realize the need of Jesus Christ in the lives of others because of his own personal experience of blessing and power, and that can only come by the most earnest cultivation of the inner contacts of the soul with spiritual reality, with God. Then the gratitude which wells up within for what Christ has done implants a deep sense of dependence on Christ as Saviour and Master. His experience is so deep and satisfying that he is led to proclaim Christ as the only Saviour of the world. Not in any unreasonable sense, such as that eternal loss yawns before all those who have not heard of the historic Christ, for that were to make God less just than our own parents. But it surely must mean that the issues of life are serious, that it makes a great difference whether men come to Christ or to some divine being in the pantheon of India or China, that a man can never realize the full fruition of his religious possibilities without the experience which Christ alone can impart, and that human society cannot hope to attain the ideal of peace and fellowship on any other basis than that which is to be found in the New Testament. With less than this it is hard to see how a vigorous young man can quite catch the point of taking the gospel of Christ to men and women who after all are not so desperately in need and who have enough to get along with fairly well already.

I have left but little space for the briefest presentation

of the missionary's method as determined by the study of religion. In the first place he will be most careful not to attempt too much. It is Jesus Christ the peoples of the world need and he must be altogether sure that this gift is placed unadulterated into their hands. But he has discovered that with all their likenesses as human beings the peoples of the various races and countries are very different. Religious expression differs markedly from land to land. Buddhism is in Japan something quite different from Buddhism in Ceylon. The Christianity of India will have a different development from that of Britain or even from that of China. What missionary could have led an Indian into the experience and mode of life of Sadhu Sundar Singh? But here is Christianity, the genuine age-old experience of Christ, in Indian dress. We must expect and look eagerly for these distinctive expressions in coming years. And what is the missionary to do? His chief task is to make possible the development of the typical Christian experience, and when he has done that his work is really done. This involves many things which occupy time and energy on the mission field—translation, education, church building, organization—but after all the work to which the missionary is called is to make Christ known so that in the end the land to which he goes shall be full of Christian men and women and shall be transformed in every phase of its life by the spirit of Jesus. The forms he is compelled to give to the statement of doctrine, to the organization of the Church, and to the practical expression of the new life must be more or less tentative. The final form, if we may use the word 'final' at all, will be the work of the Church in each land, an expression of its own religious genius touched by Christ. And it is to make possible that touch that a missionary goes to a people to preach his message.

He does not go to antagonize. Of course he cannot but see glaring evils in religious practice everywhere. They are all too evident, and he knows they must cease

before pure religion can begin to grow. But his method is constructive, not destructive. The relation between Christianity and the other religions can scarcely be described as warfare, a battering down of what is false and inadequate. The highest Christian motive is love, and love always means thoughtfulness and consideration. This has not always actuated the attitude of missionaries towards the representatives of other faiths, and failure here is a sad commentary on the ignorance and consequent prejudice of the emissaries of the gospel of peace and love. The priests of non-Christian religions may antagonize and even bitterly hate us but it is not for us to imitate such a spirit in any degree. Any sincere man is to be looked upon as a friend even though he may differ from us—is he not in his way working for the good of his people as we are ? Christianity is only to win its way into the life of a people by the superior display of sheer goodness and love. And this is the supreme method of making Christ known to people whose hearts may be dull but who can unfailingly understand the language of unselfish devotion and helpfulness.

We of the West who are so practical and busy about many things need still further the corrective which may come by burrowing down deep into the inner meaning of a people's religious life. The late Dr J. P. Jones, long a missionary in South India, made a significant statement a few years ago at a summer conference. He was speaking of India and its needs, and of the manner in which we might make a lasting contribution to its life, and said that what India wanted most was *to be understood.* It is hard enough at best for a man of the West to enter into the thought and feelings of a man of the East, but it is very sure that he will never do so until he finds out what it means for an Indian or a Chinese to reach out after God. The method of understanding may not make a strong appeal to one who has trained himself to think of Christian work as doing this and doing that, but it is fundamental

if he is to be the kind of missionary who is able to open the heart of the man of the East and lay it bare to his own eyes and then pour in the healing oil of gladness and peace.

What then, in a word, will the study of religion do for the young missionary ? It will add to his store of knowledge. He should know far better than he did before the beliefs and practices of the great religions. He should become well versed in the literature and cult of the people to whom he has devoted his life. He should above all know Christianity and be able clearly and simply to tell its message to those who desire to listen. But his deepest need is more profound. The real success of a course of training in religion is not to be measured by an examination which tests his memory and his ability to think and reason. These are valuable, almost indispensable, but are too near the surface of his life. The final triumph of missionary training is only achieved when the deepening experience of the candidate, centred in Christ, takes on a new temper. He tries to see all things not only in the light of his Master but through the eyes of the man whom he is learning to love and for whom he would do anything in the world. Under the propulsion of that love, now become intelligent, he is very patient, very kind. He knows no jealousy, he makes no parade, gives himself no airs, is never rude, never selfish, never irritated, never resentful; he is never glad when others go wrong, he is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Can there be a higher ideal than this, expressed in words taken from Professor Moffatt's translation of 1 Cor. 13 and adapted to our use ? How far we fall short of such a result; how much it is needed !

EDMUND D. SOPER

MISSIONARY CO-OPERATION IN SWEDEN

By JAKOB E. LUNDAHL

During 1901 and 1907 two conferences of Swedish missionaries were held in Stockholm, both of which in a considerable degree stimulated missionary interest in Sweden. At the latter a unanimous desire for a similar conference in three or five years' time was expressed, the scope of the second conference being enlarged so as to make it not only a conference of missionaries but also one of mission organizations—a general Swedish mission conference.

At the World Missionary Conference in Edinburgh in 1910 Sweden was represented by eighteen official delegates and twenty-seven other members. The impression made by this conference was overpowering. The Swedish delegates returned home with the question: How shall we impart to our country some of the blessings which the Edinburgh Conference has given us? As a result of this the desire for a general Swedish missionary conference was quickened.

After consultation with the secretaries of the more important Swedish missions, and with prayer for God's guidance and blessing, Dr Karl Fries, the representative of Sweden on the Continuation Committee of the World Missionary Conference, sent an invitation in March 1911 to all Swedish missions to send delegates to a committee which should prepare for a general conference in Stockholm in the autumn of 1912, the programme to include missions to non-Christian peoples only. The hope was expressed that the conference would result in the establishment in the whole of Sweden, and for future years, of a more serious interest in

foreign missions than had hitherto existed and a far greater readiness to support the same. This invitation met with general approval and when the conference met, September 11th–15th, 1912, twelve Swedish missions were represented by more than 300 official delegates.

From this conference the present co-operation of Swedish missions originated, resulting in the formation of the Arbetskomité (Working Committee) of the General Swedish Missionary Conference which is the executive of the General Conference and has exercised an exceedingly important influence on Swedish missionary life. The constitution of the committee is based on the same fundamental principles as those of the World Missionary Conference in Edinburgh.

The following missionary organizations are represented in the Arbetskomité by one delegate each: Evangeliska Fosterlands Stiftelsen (Evangelical National Missionary Society), Föreningen för Israelsmission (Society for Missions to the Jews), Helgelseförbundet (Holiness Union), Kvinnliga Missions Arbetare (Women Mission Workers), Svenska Alliansmissionen (Swedish Alliance Mission), Svenska Baptistmissionen (Swedish Baptist Mission), Svenska Jerusalemsföreningen (Swedish Jerusalem Society), Svenska Kyrkans Missionsstyrelse (Church of Sweden Mission Board), Svenska Metodistkyrkans Mission (Swedish Methodist Church Mission), Svenska Missionen i Kina (Swedish Mission to China), Svenska Missionsförbundet (Swedish Missionary Society), Svenska Mongolmissionen (Swedish Mission to Mongols) and Örebro Missionsförening (Örebro Missionary Society). These missionary organizations pay an annual contribution to the Committee in proportion to their own income.

In connexion with the Arbetskomité, sub-committees were appointed to deal with the following subjects: the Press; the Study of Missions at Educational Institutions; Courses in Mission Study; Missionaries' Hospital Training and the Men's Missionary Movement. A couple of years later an additional committee was added for the promotion of mission

interest among women, called the Women's Committee. The sub-committees work partly independently,[1] partly in conjunction with the Arbetskomité, all decisions of a more important character, however, require the approval of the Arbetskomité.

The Arbetskomité or its sub-committees have accomplished considerable work for the promotion of Swedish mission life during recent years, though the great war had a paralyzing effect on this as well as on much else of a promising nature. The spirit of unity and accord and the sense of community which through its activities has been created between the Swedish missionary organizations is the chief accomplishment of the Committee.

One of the first tasks which the Committee took upon itself was to compile a general table of Swedish mission statistics on the plan of those drawn up for international use. Such a table is now published every autumn in the *Svensk Missionstidskrift.* This journal is edited by Professor A. Kolmodin in Upsala. It likewise derived its origin from the Mission Conference of 1912.

The activities of the Arbetskomité during the past years may be divided under the following heads :

General Mission Courses. In the autumn of 1913, with the co-operation of the different mission organizations, a series of lectures was arranged in twenty different places in the kingdom, nine lectures being given in each place. Everywhere these lectures were largely attended. A year later a great course in mission study was planned to take place in Enköping, a town in central Sweden, but on account of the world war it had to be cancelled. In the autumn of 1916, however, a largely attended mission course took place in Stockholm when a survey was given of the progress of mission history throughout the ages and a survey of the

[1] The Committee for Missionaries' Hospital Training as well as that of the Men's Missionary Movement have ceased to act. This year the Committee for Mission Study at Educational Institutions and the Committee for Courses in Mission Study have been fused and named the Committee for Mission Study, the reason for this fusion being that the work of both committees in many essential respects was identical.

present situation in Swedish mission fields. During the past year joint mission courses, which had for some time been suspended, were arranged with great success. Rich treasures of missionary knowledge, experience and tested enthusiasm are in this manner being made fruitful in the whole country of Sweden.

Mission Propaganda through Newspapers. Through its Press Committee the Arbetskomité has already contributed to periodicals and newspapers no less than two to three hundred articles on missions—an entirely new subject in the Swedish press. It is no exaggeration to say that hundreds of thousands of Swedish people have in this way been given a knowledge of missions which they would never have acquired in any other way. The press in general, and especially the more important provincial papers, have shown great interest and a readiness to further the publication of these articles. The Committee has succeeded in making annual contracts with a number of papers as to fixed payments for articles as well as mission news. By this means its work has become largely self-supporting. Several of the principal Stockholm papers have accepted articles. As a direct result of the activity of the Committee a general change of front has taken place in the relation of the Swedish press to missions. Rarely if ever are scornful attacks, which, a few years ago were no unusual occurrence, to be found in the newspapers of the capital or in those of the provinces.

Publications. The Arbetskomité, though its organization does not allow of its issuing publications, has both directly and indirectly caused a great deal of mission literature to be produced. The Committee has itself issued a wall-map showing religions and missions with an explanatory survey, and also for the first time this year the *Swedish Missions Year Book*, which is for Sweden parallel in some degree to the *Foreign Missions Year Book* of North America. It is edited by G. W. Lindeberg, D.D., recently appointed lecturer on the science of missions at the University of Lund.

A series of smaller publications have also been planned dealing with the more important features of modern missions, with special regard to social conditions. These are primarily intended for teachers and school libraries. The indirect influence, moreover, which the Arbetskomité has exercised on mission societies and Christian publishers towards the production of good mission literature has been powerful and fruitful.

Mission Libraries. One of the earliest tasks of the Arbetskomité was the collection of literature written, compiled and published by Swedish missionaries in the languages of the mission fields. This literature is now collected in a special department of the library of Upsala University. A fairly complete collection of Swedish mission literature has been brought together in a central lending library for the whole kingdom. The library is housed in the premises of the Y.M.C.A. at Stockholm and is run by the officials of that association. Several circulating libraries have also been formed in connexion with the central library. An arrangement has also been made for lending missionary literature from collections in the possession of the separate missions. Through the initiative of the Committee a complete catalogue of the Student Mission Library at Upsala has been printed and distributed to mission societies and young people's Christian associations throughout the country. This library contains the best collection of mission literature in Sweden.

Missionary Instruction in State Schools. As early as at the Mission Conference of 1912 a strong demand was made for a Chair of the Science of Missions at one of the Swedish universities. Although this has not yet been founded, a step towards it has been taken, inasmuch as a lecturer in the science of missions was appointed a few years ago at the University of Lund. Lectures in the science of missions have also frequently been given at the University of Upsala. It is to be hoped that the wish for a Chair of Missions may soon be fulfilled, although the present economic depression

has made the prospects somewhat darker than they previously were.

One of the first acts of the Arbetskomité was to lodge an application with the Government that Christian missions might be introduced as a subject of instruction in all state schools. This wish has been realized to some extent, inasmuch as that in the curriculum of the primary public schools, fixed a couple of years ago, the study of missions appears as a subject in connexion with the teaching of the Christian faith. In order that the very limited time allotted for this subject may be utilized to the utmost, the Arbetskomité has come to the assistance of the teachers. Action has been taken in the organizing of suitable lectures and courses for teachers, and in the distribution of suitable literature. A series of missionary lectures for teachers (male and female) was held in Stockholm during the spring term of 1917–18. Each lecture was followed by a debate. A course of the same kind was held during the autumn term in 1920, in connexion with which an extensive exhibition and sale of missionary literature was arranged. The chief inspector of the primary public schools in Stockholm was present at most of the lectures and has since in an official communication expressed his hearty approval. Similar courses for teachers were given during 1921 in Upsala, Västerås, Gothenburg, Kalmar, Karlskrona and Växjö, and in the spring of 1922 in Nyköping, Linköping and Jönköping. In Västerås no less than 200 teachers attended—a remarkable figure for Sweden. The lecturers have been partly academic teachers, partly mission leaders and missionaries from different organizations. Courses of this kind are of great use, not only in making clear the importance of mission work to many who previously were indifferent but also by showing how valuable missionary material is in giving depth to the instruction of Scripture.

The courses last referred to have not, it is true, been directly arranged by the Arbetskomité, but their origin is essentially due to the activities of that body. Considerable efforts have also been made by it to produce and distribute

suitable literature as a help for teachers. It has succeeded in getting several chapters dealing with missions into the latest reading book of the primary public schools. Several new books intended to further missionary teaching in schools are shortly to be issued. In the pedagogical library in Stockholm a special section has been set apart for missionary literature. The Arbetskomité has recently sent a communication to the presidents of the school councils and primary public school boards all over the kingdom, pointing out the importance of instruction in foreign mission work and at the same time announcing the courses for teachers which are planned for the immediate future. A comprehensive list of missionary literature is enclosed.

General Conferences and Meetings for Mission Leaders. At the Mission Conference of 1912 it was decided that a further conference should be held in three or four years' time. Conditions resulting from the world war have, however, prevented the realization of this plan. In place of this a meeting of missionary leaders was held in Stockholm in 1916 at which Swedish missionary organizations were represented by about 100 official delegates as well as by missionaries on furlough at the time. From this meeting the well-known resolution proclaiming the supernationality of missions was sent out to members of the Continuation Committee. Four years later, in September 1920, another general Swedish Mission Conference was held of the same character as that of 1912. The three chief subjects which came under discussion at this conference may be said to express the thoughts which then animated the Swedish mission community. These subjects were : The future development of missions in view of the international situation and the situation in the non-Christian world ; the need for greater unity and co-operation between mission organizations ; and the need for greater spiritual power in the work of missions and for broader outlook with regard to present-day problems.

Comparing the conference of 1912 with that of 1920 a deepening of understanding within the Swedish mission

community in regard to what in reality constitutes the fundamental principles and purpose of missions is apparent. The conviction was brought home that the work of missions is a spiritual one and that each different branch of activity must needs have as its ultimate end to win humanity for Jesus Christ. All undertakings that have any other aim must be considered superfluous.

At the conference in 1920 it was decided that there should be at least two sessions of the secretaries and leading men of the mission organizations each year for the discussion of mission problems. Already three such sessions have been held. This arrangement has proved to be of great practical benefit. The last session of this kind was held in February 1922 in connexion with Dr A. L. Warnshuis's visit to Stockholm.

Complementary Education of Missionaries. For some time past the Arbetskomité has had on its programme an endeavour to do something for the education of missionaries during their furlough. This plan could not be carried out until last summer, when a general Swedish complementary course for missionaries was arranged at Holsby Brunn in the province of Småland from August 16th–31st. Between one and two hundred Swedish missionaries and missionary candidates belonging to nine Swedish mission organizations attended the course. Among the subjects treated were: Bible study, Animism, Buddhism, Hinduism, the religions of China, missionary methods, the dynamic of the world's missions, the present critical position of the world's missions, missions to Moslems, phonetics, etc. The lectures were given by three university professors and two university lecturers as well as by mission leaders and missionaries. Intellectually, and also spiritually, the course was exceedingly profitable and undeniably forms an important milestone in the development of Swedish missions. A similar course will probably be held in 1923.

The Women's Committee. This Committee has been powerful from the start. The members are appointed by

the Arbetskomité and each represents an organization. Among the items on its programme may be mentioned: lectures, debating meetings, social evenings, missionary meetings in different parts of the country—all for women—special meetings for women teachers, for trained nurses, for girl students, for women missionary candidates, and the like. In the training of women missionaries the Committee has rendered great services. Once or twice every year the Committee issues a small pamphlet as a greeting to Swedish women missionaries at home and abroad. At Christmas time each year the Committee provides a Christmas party in Stockholm for as many children of missionaries as can be present. But besides this the Women's Committee has on its programme plans for securing a larger sphere for the influence of women in the councils and administrative bodies of the different mission organizations. This Committee being rich in initiative, can look back upon a very successful career.

One of the fundamental conditions for success in international co-operation is that the national co-operation in the different countries should be active and strong. Indeed, we venture to assert that national co-operation is the foundation on which international co-operation must be built. Swedish missions have succeeded in making some headway in this respect. Possibly this may be due to a considerable degree to the fact that in Sweden co-operation from the beginning has not been allowed in any way or in any respect to interfere with the administration and right of decision of the separate organizations, nor to approach questions of a confessional nature or of church government. These are the same principles which were so clearly emphasized at the session of the International Missionary Council at Lake Mohonk last October. Each representative in the Arbetskomité is responsible to his own executive and organization, and only in so far as co-operation can serve all organizations in common has it a purpose to fulfil.

JAKOB E. LUNDAHL

PROBLEMS OF WORK AS SEEN BY FIFTY MISSIONARIES

Some months ago, through the generously given co-operation of mission boards and missionary periodicals, an inquiry was circulated from the editorial office of this Review as to the problems which have most pressed themselves upon the attention of missionaries, causing them genuine perplexity during the last year or two. Not desiring a mere catalogue, it was suggested that the three foremost problems should be selected, and that a brief note elucidating the precise nature of these problems, the circumstances in which they have arisen, and any clues as to lines on which a solution might be sought should be added where time allowed.

The first fifty papers have now reached the office of the Review. As a sample of current problems in missionary work they are of extraordinary interest, though it is evident that many burning questions are not raised in the group of papers so far received. The object of the inquiry was primarily to strengthen the relation of the editorial policy of the Review to the actual needs of the working missionary, but that end will in no sense be delayed or obscured by a preliminary survey of the papers which have already been received. It will need to be kept in mind, in examining a series of questions to which no attempted answer is offered, that the discovery of problems is a sign of life. The fact that men and women are pressing forward and find perplexing issues between themselves and their goal is cause for hope rather than for discouragement. Only those brave enough to breast them are conscious of the sweep of tides.

Of the first fifty correspondents 36 are men. An analysis by race show 9 Americans, 1 German, 1 Swiss,

1 Norwegian, 1 Indian, the remainder being British, including an Australian and a New Zealander. As to mission boards, there are 6 American, 8 British, 3 Continental, 2 independent missions and a union institution. The fields represented are India (Panjab, United Provinces, Bengal, Central Provinces, Rajputana, Sindh, Ajmer, Mysore, Nizam's Dominions, Madras and several other parts of Southern India, Burma); China (Shansi, Central China, Foochow); Japan; Korea; Persia; Syria; Nigeria (North and South); Zululand; Portuguese East Africa; Madagascar; and the Pacific Islands.

An analysis of these problems by topics shows—as was to be expected—that 70 per cent of the writers raise questions related to the Church in the mission field, and that educational problems come in the second place (44 per cent). A considerable group (20 per cent) are concerned with the presentation of the Christian message; 14 per cent ask for discussion of racial problems and the rising spirit of nationalism; the same proportion desire help on specific problems of the personal and spiritual life; smaller groups state questions as to Christian literature and vernacular work; the problem of theological differences is raised by a few, writing from widely differing angles. Interesting questions related to women's work emerge in several papers and will readily lend themselves to useful treatment in an article.

A number of problems not included in these groups are pressing on missionaries; among such are questions regarding the supra-nationality of missions; co-operation between missions and between races; the lie given to the missionary's message by the lives of his fellow-countrymen—'unquestionably the greatest obstacle to Christ's final and complete victory in India,' and the problem of the *franc-tireur* who brings discredit on the whole missionary body by his ill-considered action.

A summary of the problems which relate to the Church in the mission field, to Christian education and to the

presentation of the Christian message is attempted here as a sample of the content of these thoughtful and stimulating papers.

Problems concerning the Church cover a wide range and are of great complexity. Some missionaries state their point briefly: 'the problem of relations between Church and mission' (Japan); 'how to merge mission work in the Church' (Korea); 'our biggest problem here is devolution in mission administration' (China); 'making the Church indigenous,' 'how to get rid of the ugly type of managing missionary and replace it with the *guru* missionary' (India); 'the problem of developing the native Church' (East Africa); 'how can we keep influential Christians from lapsing into polygamy?' (West Africa); 'how can we develop self-propagation?' (Syria); 'how to make the spread of the Kingdom the ruling passion of the Church'; 'how can we remove the economic dependence of the Church which is the greatest barrier to self-government and self-control?'; 'should the transference of control to the Church wait for proved fitness?' (India); 'how can we promote revival in a wise and prayerful manner?' (China).

Others write more fully on problems such as the teaching of catechumens and the baptism of converts, the nurture of those severed from old and supporting association, the shepherding of thousands in mass movement areas, the guidance of congregations where low spiritual life co-exists with a premature desire for independence, the training and use of indigenous workers and their status in the mission, the best form of organization for the Church, and the situation created where the time is ripe for transference of control and leadership to the Church and the missionaries are slow to perceive it. To quote even a few of these problems as they are stated by Indian missionaries alone opens up a vista into the heart of missionary work.

1. 'How can we while not countenancing the unworthy motives which many have when they desire to become Christians, still keep hold of them

and bring them to desire baptism from right motives? Some missionaries follow the plan of baptizing nearly every one who desires it and then seek to lead these converts to right motives afterwards. I have seen little, if any, success attend this method.'

2. 'Volumes ought to be written on the after-care of converts, particularly of recent ones. Contrast the growth during ten years of the Christian community with the growth of communicant membership, and even the communicants who have been received are too inadequately prepared.'

3. 'To-day we are willing as foreigners to take a back seat and let our Indian fellow Christians deal with matters of church administration. Yet recent experience in this station and elsewhere have brought us face to face with difficulties which seem to arise from a mistaken idea as to the nature of true freedom and independence. In some cases things are allowed to slide, the ordinary Sunday services go on but Sunday school work and similar efforts which flourished under missionary supervision become moribund; any attempt by missionaries to arouse to greater activity is resented as interference with the freedom of the Church. There are others who resent Church order if it does not harmonize with their own inclinations, or the rank and file arrange meetings apart from the properly constituted committee of the Church. Protests evoke the cry that freedom is in danger.'

4. 'The problem of the dependence of the Indian Church is entangled with many others—the development of indigenous leadership, tithing, self-government, the spiritual life of the Church. From the mission policy, too long continued, of giving something for nothing, has arisen the demand for authority without corresponding responsibility, the assertion of independence in everything but money, and the handing over of parental responsibility to the mission so that children are taught to look to others, rather than to their own exertions, for support and equipment. The value of an education is thus minimized and the moral obligation to make adequate return is undermined. Were it a purely economic question the situation would be different, but it is not. Christian parents transfer to the mission claims which they would have to meet if they were Hindus.'

5. 'The central question before us is the Indian Church, its character, its union, its support, its work, its government. If we could visualize the Indian Church of the future ultimately coming into full control of all the work here, and all the missionary societies losing their identity in it, we should see the solution of our other problems.'

6. 'It is of immense importance to the whole future of Indian Christianity that missionaries on the field, both individually and as a body, should make clear that they accept the ideal of "Indian first and missionary second." This ideal has by no means as yet been heartily accepted by the whole of the missionary body at work.'

Some of the problems which press most heavily arise from

the rapid growth of the Christian community, as the following statements from mass movement areas in India show :

(1) 'I am the district missionary among 7000 converts from the outcastes, illiterate, practically serfs, so poor that appointments with pay of Rs. 2.12 per month are eagerly sought for. Our largest problems have been the provision of elementary education for every one capable of taking it, the poor quality of workers owing to the utter inadequacy of funds and the lack of a properly equipped training school, and the low spiritual life of the Church.'

(2) 'I have been for ten years in a district where we baptize hundreds of Chamars annually but could easily baptize tens of thousands. . . . The problem of establishing a real church in the villages is an acute one. In most of our large centres—happily there are exceptions—the church membership outside school boys and girls and mission employees is small, and the predominating influence in running the affairs of the church rests with the foreign missionary, supported by the Indian pastor. But the village phase of the problem is even more acute. In this district, with 8000 baptized Christians, we have not one organized village church. The Christians all belong to their old brotherhood and therefore do not care for a new organization. . . . There is something wrong in our mission policy . . .'

(3) 'In the great mass movement in our district there are about half a million new Christians who cannot read and who have little ambition. They are just firmly convinced that idolatry cannot help them and that the God of the Christian can. They assemble in groups every night in the evangelists' houses for prayer—generally by the light of a small hurricane lantern. The people are tired from field work. What is the best way to teach the evangelist and his wife to conduct such a service? How much time should be given to social teaching? How can the people be taught themselves to take part?'

(4) 'A big problem is found in the rapid expansion of the Church among the low-caste and illiterate while few educated Indians of the higher castes are coming in. . . . The missionary societies do not send their ablest, best educated and best trained workers to the mass movement areas, and even if they did, new converts learn from partially trained catechists and Bible women rather than from the visiting missionary. So we get a type of Christian belief held by the majority of the people which is charged with doctrines which have hampered us in the West and which readily take root in the untutored Indian mind and are a source of difficulty to the more thoughtful educated non-Christian Indians.'

It is not in India alone that problems connected with church life have to be faced. Two missionaries from Moslem lands may be quoted as witnesses to this.

(*a*) 'How can we secure and keep an adequate number of trained native workers? Emigration and the competition of openings in business and the

professions are robbing the Protestant Church here of the best product of our mission schools. Churches are without pastors and it is difficult to secure even third grade teachers for village schools.'

(*b*) 'There is a real problem created by the void left in the lives of converts from Islam by their ceasing to practise the five daily seasons of prayer, and, to a less extent, for lack of ordained work of charity and fasting. As women pray at home and seem to have a less formal relationship to Allah, this problem concerns only men and specially those who have leant most on their creed, perhaps rather unintelligently. . . . It is intensely distressing to find man after man feeling he has entered a land of poverty after entering the Church of Christ. Many are wistful and hungry. Probably loneliness accounts largely for this, but I do think we might meet them half-way by fuller congregational life, more brotherly kindness and perhaps hospitality. A happier steadier church life is found where converts from Islam are called to share in regular Christian service.'

Scores of other questions work in the minds of missionaries concerning the Church in the mission field, and in particular concerning the development of indigenous leadership. Opportunity will gradually be sought to deal with these in future numbers of the Review.

Passing to Christian education, problems are stated as to the relation of missionary institutions to government —touching grants-in-aid, the right attitude towards a conscience clause, the control of the curriculum and the rate at which education is developed ; the use of vocational schools and the adaptation of education to the life conditions of the children, especially in villages and mass movement areas ; teacher training, and in particular the provision of an adequate supply of well-equipped Christian teachers ; and, in India, the adjustment of mission schools and colleges to the new educational situation. The dominant note running through all these statements is the desire for real efficiency alike in spiritual and professional work and a troubled sense that it is by no means always attained. References to lack of funds are frequent.

Interesting questions are raised by a small group of correspondents who find their problems in the need for balance between evangelism on the one hand and social and institutional work on the other.

(i) 'Under the pressure of institutionalism and the demands of mass movements on weakened forces, missionaries everywhere lament the lessening of the direct personal touch. . . . The question arises how to avoid letting the evangelist who has the compassion of Jesus for those who have nothing to eat merge into the economist touched with religious emotion.'

(ii) 'How can we preserve a proper balance between institutional and direct evangelistic work? Institutional work is necessarily growing but evangelistic work is urgently needed as only one in fifty of the people are Christian. Experience proves that when the mission lessens direct evangelistic work the Church lessens it too.'

(iii) 'How far should foreign missions continue to develop institutions for higher education and hospitals, with large sums of foreign money, when it is perfectly evident that for many years to come the Indian Church will not be able to assume responsibility for their support? One of our Indian pastors illustrated this by suggesting that it was like spending so much money on building a magnificent well that little was left for the garden round it and not much water reached the edges; that is, he thought too much money was being spent at our central institutions and not enough in village evangelism.'

The problems raised concerning the presentation of the Christian Gospel reveal, on the one hand, the missionaries' purpose to carry the central message, and, on the other, their readiness to use every rightful avenue of approach. 'Bringing men to Christ is the first thing,' writes an Indian missionary. 'Jesus Christ, as we sometimes present Him, is a foreigner,' writes another from China. 'How can we present Christ as He is, not as a Personification of western ideals?' asks a missionary from Ceylon, urging that Christianity is a universal and therefore an eastern religion. A like problem as to the presentation of the difference between Christ and all other teachers comes from Japan. A Jewish worker asks 'How can we bring home to the average Jew that the Christian faith is not an alien superstition but the fulfilment of all that is best in the religion of ancient Israel?' In lands where thought is surging and the tides of nationalism run high a deep sense of responsibility has been stirred in missionary minds. From India it is urged that the message given is often discounted by thoughtful minds because it is unrelated to what those minds have been nurtured on; that Christian evangelism

needs to take count of national culture in a country which is rightly proud of its own heritage—'Is national culture in India necessarily Hindu culture?' a missionary asks. Yet there is clear recognition that the Christian message must make straight for heart and conscience and rest in no by-way of the mind. The need of the missionary himself for a living experience of what he teaches, and in his isolation for the widest possible touch with currents of thought and life which will enrich his character and message is set over against the problem of over-work and lack of opportunity. Here is a plain statement of fact.

'The chief concerns of India now are political. There has been the rise of nationalism; there is the desire for self-government and diverse policies for its attainment. There is also perhaps a more accentuated feeling of racial antagonism. Ordinary bazaar preaching has been handicapped in various places because of prevailing high prices or real or fancied wrongs. To gain a hearing for the message of Christ, one needs to adapt its expression as far as possible to present day conditions, and for this more time and thought are required than the average missionary has at his disposal. This station, with its large population of educated Indians, presents a unique opportunity for such endeavour, and yet, during the present year, practically nothing has been done. The two missionaries at work in the station have their hands full of the ordinary details of station work. How can the situation be met?'

Finally, as a call to heart searching and to prayer, one extract is given from among those papers which deal with problems of the personal and spiritual life. It comes from a missionary in a mass movement area in India.

'A yet more vital need and a more difficult problem, is the lack of deep spirituality among our workers in the mission. If this lack were not characteristic of the missionaries it would not be so common among pupils who have become co-workers. Furthermore if this were not the condition of the ordinary home church community it would not be true of the men and women picked out for work abroad. The remedy for this state of things in the mission field in the next generation is to remedy it at home in this generation. I do not mean to imply that missionaries are not very earnest in their life and work, but a sort of professionalism grows up which tends to formalism. The problem, first of all, is the deepening of the spiritual life of the foreign missionary, without which God's great work in the uplift of these masses who have been ingathered cannot be done in God's own way.'

Regular readers of the Review will have noticed how closely the contents of previous numbers relate themselves to the problems on which missionaries' minds are at work. Yet there is much in the statements now sent us which points the way to future articles which should be of practical service. Arrangements for several such are already in progress, including a paper dealing with the spiritual issues just referred to, which an experienced missionary is preparing for early publication. Meantime up to the close of this year further problems from missionary readers will be welcomed at the office of the Review, or any record of missionary experience which throws light on the problems summarized here. The Review has no higher function than that of being an international forum where mature missionary experience and thought can be brought to bear directly upon the problems of missionary work.

G. A. G.

THE MISSIONARY AWAKENING AMONG ROMAN CATHOLICS IN THE UNITED STATES

By KENNETH SCOTT LATOURETTE

One of the most interesting and possibly one of the most significant religious developments of the past few years is a marked awakening among the Roman Catholics of the United States of an interest in foreign missions. The Roman Catholic Church in the United States is made up largely of fairly recent immigrants and their children. There were some few Roman Catholics in the country in colonial days, but they were an almost negligible minority. More entered with the annexation of Louisiana at the beginning of the nineteenth century, but they were removed from the main centres of population and were not English speaking. The first great influx was that of the Irish and the Germans that began before the Civil War and continued, although latterly somewhat diminished, throughout the century. Later came the Italians and the peoples of southern and eastern Europe. Practically all of the former and a large number of the latter are Roman Catholics. During the years that this immigration was under way the Church was chiefly and properly concerned with the problem of building an organization that could minister to these many millions who had belonged to its fold in the Old World. It was necessary to erect churches and schools, to recruit and educate a clergy, and to perfect an ecclesiastical organization. In this pioneer work some support was needed from older Roman Catholic countries, for the immigrant families were usually poor and were so busily engaged in establishing themselves in their new

environment that they could not adequately support their Church. This laying of foundations is not yet ended, for many Roman Catholic immigrants are still entering, and existing plants are even yet insufficient for those already here. On the whole, however, the Roman Catholic Church in this country has passed through its years of struggle and poverty and has become a recognized, well-established, and important factor in American life. Within our generation it has been made independent of the Congregation of the Propaganda and has been put on a par with the Church in the Roman Catholic countries of Europe. There has, of course, been leakage. Some who were Roman Catholics in the Old World have broken away, either to become Protestants or, more usually, to lose all formal connexion with organized Christianity and to become irreligious and materialistic. Even where the parents have remained true to the Church of their birth, the first and second generations of native-born Americans have often drifted away. On the whole, however, the Roman Catholic Church has retained in its membership those who were brought up in it in Europe.

As the immigrants who make up the bulk of the Roman Catholic Church in the United States have become better established in their new home, they have acquired wealth, their standard of living has risen, they contribute better to their educational and ecclesiastical institutions, and their children are improving in education and culture. Under these circumstances, and as the Church has become less engrossed in keeping pace with the influx of 'new Americans,' it was to be expected that American Roman Catholics would begin to assume part of the burden of the carrying of the Church's message to non-Christian lands. This development has been hastened by the war, for that catastrophe placed on Roman Catholics in the United States part of the burden that was formerly borne by Europe, but from the nature of the case its coming would not have been long deferred. Although the great body of

the clergy and the laity are not yet fully awake, rapidly growing groups are becoming enthusiastic about missions. The evidences of this change are numerous. In the first place, Roman Catholics in the United States are now contributing more than are those of any other country to the Society for the Propagation of the Faith, the great international organization which under French leadership is bearing so large a part of the burden of financing the various bodies that are carrying on missionary work. Formerly the French, who began the organization, and who still direct it, even in this country, were the leading givers, but the war marked a change. The gifts of American Roman Catholics neared the million dollar mark in 1917, and passed it in 1918. These were the first times in the society's history that any country had given that much in a single year.

In the next place, missionary training institutions are arising. One of the best known is at Techny, Illinois, not far from Chicago, the college of the Society of the Divine Word, a German organization with headquarters at Steyl, Holland. In 1909 it began to plan to prepare foreign missionaries, but the first graduates did not sail until 1920. In that year three went out to China, to the vicariate apostolic in Shantung that since 1880 has been under the fathers from Steyl. The school at Techny has grown rapidly and is making plans for still larger expansion. Another well-known institution is Maryknoll, at Ossining, New York. This was authorized in 1911, opened in 1912, and the following year a preparatory school was founded at Scranton, Pennsylvania. There are also houses at Los Angeles and San Francisco. In 1918 a field in Yeungking, in Kwangtung Province, China, in a vicariate apostolic long manned by the famous Paris Society, was assigned to it, probably to ease the pressure brought on French missions by the war. The first party of missionaries sailed in September of that year. In 1916 the Maynooth Mission to China was founded in Ireland, and very recently this has

opened a branch training school in Omaha, Nebraska. The organization is known as the China Mission Society and its school as St Columban's Mission House. It is apparently to send missionaries to Hupeh, where the mother society has workers. The La Salette fathers have within the past few years sent some reinforcements to Madagascar, from their school in Hartford, Connecticut, although that institution is maintained primarily for the training of missioners for the United States. The Passionist fathers have comparatively recently sent their first contingent, a party of five, to a newly assigned field in Hunan Province, China. The province of the Jesuits that includes the eastern states has been allotted the Philippines, and has already sent a number of missionaries. That same society's province in the Middle West has within the last few years sent out missionaries to India to take the places of some of the repatriated Germans. There is at Rosaryville, in Louisiana, a Dominican establishment from which, during the past eight years, something over a hundred missionaries have gone to Tongking, Fuhkien, Formosa, Shikoku, and the Philippines. For the support of these there is the Dominican Foreign Mission Society of Louisiana. The movement is part of the Dominican Province of the Holy Rosary, which under Spanish direction was organized some centuries ago for the Philippines and the Far East.

A third evidence of increasing missionary interest is the rise of the Catholic Students' Mission Crusade. This, interestingly enough, had its origin in part in the Kansas City Convention of the (Protestant) Student Volunteer Movement for Foreign Missions. Some of the students of Techny were reading the reports of that gathering, and were inspired by them to undertake a somewhat similar project among Roman Catholics. The organization finally took shape in 1917, and now has branches in most Roman Catholic higher educational institutions of importance, and has held several annual conventions. Unlike its Protestant prototype, it includes in its membership those whom it is

seeking to interest in missions as well as those who have a distinct missionary vocation. It is already producing in Roman Catholic schools a greatly enlarged interest in missions.

In the last place the first steps have been taken toward the formation of an American Board of Catholic Missions to co-ordinate all that is being done. The first formal action was initiated in 1919 at a conference of the Hierarchy of the United States. The board was organized in 1920, but final approval has not yet been given from Rome. Among the obstacles is the adjustment of the relations of the new body to the older and French-controlled Society for the Propagation of the Faith. As is natural, the difficulty has been heightened by rivalries between different nationalities, for the Roman Catholic Church in the United States is largely in the hands of leaders of Irish and German extraction.

Prophecy is always dangerous, but so far as one can judge from present tendencies and conditions, this interest in foreign missions is only in its infancy and has ahead of it a steady and continuous growth. As the Church is more and more firmly established in the United States, and as it becomes equipped with schools and churches it will have steadily increasing resources for work in other lands. This will be particularly true if immigration to the United States should continue to be restricted, for the energies of the Church will not be so greatly engrossed as in the past in providing for the spiritual welfare of the newcomer. Moreover, the Roman Catholic immigrants are as a rule the more recent arrivals and have been poorer financially and less well educated than have the older and predominantly Protestant American stocks. As they are here longer they will have more money for missions and for schools, and the level of education will rise. This may well make for an enlarged and a more efficient missionary enterprise. There are, of course, highly uncertain factors in the situation. Should the flood of immigrants that was checked

by the war, and that has since been held back in part by law, again be let loose, the Church may need for many decades to come to concentrate its efforts on assimilation. It is possible, moreover, that the third and fourth generations of the children of immigrants will not be as loyal to the Church as were their grandparents and great-grandparents. On the whole, however, the Church is growing, and it appears to be destined to increase in wealth and zeal rather than to decline. Every indication, in other words, seems to point to a steadily growing American element in Roman Catholic missions.

Just what changes, if any, this element will work in the policies, methods, and results of Roman Catholic missions it is as yet too early to determine. What American enterprise there is continues with few exceptions to be in the hands of societies and orders of European origin whose methods and spirit are fairly well established. It does not seem to be likely, moreover, that Americans will depart quickly from the traditions established during the long history of Roman Catholic missions, especially in view of the control exercised by the Propaganda. It is conceivable, however, that as distinctly American orders and societies arise, marked changes will be gradually introduced. It is quite possible that some of the methods used by Protestants will be copied, as, for example, those of the Young Men's and Young Women's Christian Associations, the emphasis on student work, and on educational establishments. Whatever the changes, it seems possible that a fairly large American element in the Roman Catholic missionary force will introduce new energy and originality and a sufficiently fresh point of view to make important changes in methods and activity that will be of importance to the future of the entire Church, whether Roman Catholic, Greek Orthodox, or Protestant.

KENNETH SCOTT LATOURETTE

REVIEWS OF BOOKS

SIR VALENTINE CHIROL ON INDIA

India Old and New. By Sir Valentine Chirol. London: Macmillan. 10s. 1921.

Eleven years ago Sir Valentine Chirol's *Indian Unrest* revealed the author's keen appreciation of the new forces which were at work in India, and his present work, which deals with the great changes produced in the decade, will add to his authority as an exponent of Indian aspirations and conditions. If Sir Valentine Chirol did not foresee the rapidity with which affairs in India would advance, when he wrote in 1910, none the less he diagnosed with much accuracy the fundamental features of the position, and he can contemplate with just satisfaction the degree to which his forecast of events has been justified by recent history.

It is, perhaps, the chief merit of the author that he brings out with perfect clearness the fact that the development of Indian political thought has been the inevitable result of British policy in India. Moreover the able and devoted public servants who shaped the policy of Indian governments in the first half of the nineteenth century acted in full consciousness of the end which must be brought about by their efforts. 'We shall in time,' wrote the Governor of Madras in 1824, 'so far improve the character of our Indian subjects as to enable them to govern and protect themselves,' and Macaulay, ten years later, asserted with wonted vigour that if the time came when Indians, having been instructed, as he urged, in European knowledge, should demand European institutions, it would be 'the proudest day in English history.' It has become somewhat the fashion of late, when the results of British policy have been such as to cause embarrassment, to imply that the decision made to introduce western ideas to the East was an error which it may be too late to undo but which is none the less deplorable. But this view is wholly erroneous; a western nation invested with powers of rule over India had really no alternative but to introduce western conceptions of politics; it was entirely beyond its power to create

effective government out of eastern ideas, which had proved impotent to bring peace or happiness to India.

The gravest misfortune for India, as the author suggests, was the interruption of cordial relations between the rulers and ruled caused by the sepoy revolt, which, unluckily, has gone down to history as the Indian Mutiny. To the British people in general India became a conquered country which must be kept strictly under subjection, and, when this feeling might have waned through lapse of time, a widespread belief in the inapplicability of western institutions to eastern peoples was created by the grave errors in policy of the Young Turks. It is a curious fact that Liberal statesmen like Lord Morley and Lord Crewe were among those most deeply affected by this tendency, for, apart from the special difficulties with which Turkey was confronted after the revolution, it must be remembered that the Turks have ever displayed a racial inaptitude for political construction, which cannot be assumed of Indians.

The participation of India in the war might have removed these ancient prejudices, and the new chapter of reforms in India might have been opened under happy auspices but for the unfortunate error of the ' Rowlatt ' Acts, and the deplorable crime of the Jallianwalla Bagh, followed by the fatal inaction of Lord Chelmsford and Mr Montagu during the period when something effective could have been done to right the wrong. Sir Valentine Chirol's account of this episode is masterly ; he recognizes that General Dyer's action was a blow struck against the Indian people as such, and that it has immensely strengthened the hands of the enemies of British rule in India. If we regret, as we must, that Indian politicians generally have not fully responded to the Duke of Connaught's frank appeal for oblivion, we cannot ignore the fact that this attitude is the nemesis which awaits the violation of those principles of justice and humanity, the maintenance of which alone justified our rule over the peoples of India.

Not less admirable than his sketch of recent history is the author's careful and candid analysis of conditions in India towards the close of 1921, and his account in essentials is valid to-day. Due stress is laid on the unfortunate effect on Mr Ghandi's mind of his experiences in South Africa among a people which declines to contemplate the possibility of racial equality and enforces this view with the least possible regard for the feelings of races deemed inferior. To the painful discrepancy between Mr Chamberlain's protests against the

unsatisfactory treatment of Indians by the South African Republic and British policy in the Transvaal after annexation may be traced Mr Ghandi's conviction of the moral dishonesty of any British administration, which renders the gulf between him and the Indian government so difficult to cross. Sir V. Chirol is optimistic enough to hope that the reforms in their present state may prove sufficient to secure the co-operation of a sufficient body of Indian opinion to render them a success; but the outlook is dark, and it is possible that more must be conceded to attain this result. There is, it may be suggested, in governmental circles both in Great Britain and in India too great a reluctance to recognize that the process of the grant of full self government cannot be the leisurely one at present contemplated. If the demands of Indian extremists err, as they do, in ignoring realities such as the present inability of India to dispense with British forces for her defence, it is no less an error to imagine that the transfer can be delayed for a generation, or that power can long be shared between the civil service and ministers.

No less difficult is the problem of the relations of India with other parts of the Empire. The problem is perhaps even less capable of solution as regards the self-governing Dominions than Sir V. Chirol suggests. Apart from colour prejudice, there is the essential fact that neither in British Columbia, the Union, nor Australasia could white workers compete effectively with Indians in view of the far simpler standard of life accepted as satisfactory by the latter. The ban on immigration will not be removed of their own free will by any of the Dominions, and in the ultimate issue India will have to decide whether or not it is better to accept membership of the Empire, admitting the bar. In the case of territories under the government of Great Britain the matter is quite different, and the author's contentions as to the situation in Kenia are irrefutable, subject to the observation that in that colony the needs of the native must be predominant, and, while Indians have a right to precisely the same treatment as Europeans, immigration in both cases should be limited to such numbers as will not involve the overriding of native rights.

Throughout the book shows in its clearness and precision the merits which have made its author so excellent a journalist. Where he relies on personal observation and investigation, his opinions must claim the most careful consideration, and even in Chapter II, where he treats of the enduring power of Hinduism, there is much that is

true and valuable, though critics may deny that the Sankhya philosophy is materialistic, or that Buddhism split with Hinduism because it opened its ranks to all, and though Sir V. Chirol in his remarks on p. 24 seems to have forgotten that the English codes do not touch the most essential part of Hindu law, that affecting the domestic relations and the family, which is still governed by the rules of Manu, and the schools of Indian law.

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ALBERT SCHWEITZER AS MISSIONARY

Zwischen Wasser und Urwald: Erlebnisse und Beobachtungen eines Arztes im Urwalde Aquatorialafrikas. Von Albert Schweitzer, Dr Theol., Dr Phil., Dr Med. Bern: Paul Haupt, Akadem. Buchh. vorm Max Drechsel. M.16. 1921.

On the Edge of the Primeval Forest: The Experiences and Observations of a Doctor in Equatorial Africa. By Albert Schweitzer, Dr Theol., Dr Phil., Dr Med. Translated by C. T. Campion. London: A. & C. Black. 6s. 1922.

Mellan Urskog och Vatten. Albert Schweitzer, Bermyndigad Översättning från tyskan av Greta Lagerfelt. Uppsala: J. A. Lindblads Förlag. Kr. 5.50. 1922.

This is a most remarkable missionary book, remarkable not only for its vivid style and sustained interest, but also for the striking personality of its author.

It was with very mixed feelings that the friends of Albert Schweitzer heard some few years ago that he was giving up his position of professor in Strasbourg and his theological and literary work in order to go as a missionary doctor to Equatorial Africa. He was then famous as the author of *The Quest of the Historical Jesus*, and as the chief sponsor of what has now come to be known as the eschatological theory. He was known also as a brilliant musician and the leading exponent in Europe of the mind and music of John Sebastian Bach. The first impulse on hearing of his self-dedication to medical missionary work was to ask 'To what purpose is this waste?' and the book before us gives an emphatic answer to this question. Schweitzer had doctor friends in Africa and from them he learnt of the physical miseries of the natives, and the call came to him in the form of the parable of Dives and Lazarus. We civilian peoples, he says, are Dives, but 'out there in the colonies

sits wretched Lazarus,' and sheer humanity would compel us to put ourselves in his place, to realize his need and to do what we can to meet it. In order to answer this call Schweitzer studied medicine, and having provided himself with sufficient funds through his writings and organ concerts, he went out to Africa in the spring of 1913 accompanied by his wife, who had qualified as a nurse for the purpose. He settled at Lambarene on the river Ogowe on land belonging to the Paris Evangelical Mission. But he remained quite independent of the mission financially and otherwise, for he says ' It was and is still my conviction that the humanitarian work to be done in the world should for its accomplishment call upon us as men not as members of any particular nation or religious body.'

The book gives a most vivid account of his single-handed work in combating sleeping sickness, leprosy and innumerable other illnesses. He writes ' The need is terrible. " Here among us everybody is ill," said a young man to me a few days ago. " Our country devours its own children " was the remark of an old chief.' But in spite of all hardships he has immense delight in his work.

> What do all these disagreeables count for compared with the joy of being here working and helping? However limited one's means are, how much one can do with them. Just to see the joy of those who are plagued with sores when these have been cleanly bandaged up and they no longer have to drag their poor bleeding feet through the mud makes it worth while to work here.

The difficulties of the work were almost incredible. Schweitzer found the natives very unreliable, though he had to depend largely on their help. He realizes that he is their brother, but, he says, ' the elder brother and they are mostly very small children.' His struggles with insects, especially with the tsetse fly and the white ants, with the ever-encroaching jungle and forest, with the hippopotamus on the river and the marauding elephant by land, make most fascinating reading; and equally absorbing is his description of the strictly medical side of his work.

On the social problems of Africa Dr Schweitzer writes with the greatest insight and frankness. He helps us to understand something of the difficult situation which contact with civilization produces among the Negroes. In spite of all the efforts made by the colonial authorities the result is something like tragedy. He writes :

> The Negro is worth something only so long as he is in his village and under the moral control of intercourse with his family and other relatives.

Away from these surroundings he easily goes to the bad both morally and physically. Colonies of negro labourers away from their families are, in fact, centres of demoralization, and yet such colonies are required for trade and for the cultivation of the soil, both of which would be impossible without them.

He shows how even education has its drawbacks in unfitting the native for the conditions under which he is compelled to live, and he is very emphatic as to the devastating effects of alcohol. His discussion of polygamy shows how much there is to be said for it until it is possible to change the whole social condition of the people. He fully recognizes, however, that this estimate of the Negro is based on experience of those among whom he worked and may not apply to the African Negro generally.

Throughout the whole book the missionary motive and interest are clearly discernible, and Dr Schweitzer's view of the adaptability of Christianity to the Negroes is best stated in his own words:

They have, then, a great natural capacity for taking in the elements of religion, though the historical element in Christianity lies, naturally, outside their ken. The Negro lives with a general view of things which is innocent of history, and he has no means of measuring and appreciating the time-interval between Jesus and ourselves. Similarly, the doctrinal statements which explain how the divine plan of redemption was prepared and effected, are not easily made intelligible to him, even though he has an elementary consciousness of what redemption is. Christianity is for him the light that shines amid the darkness of his fears: it assures him that he is not in the power of nature-spirits, ancestral spirits, or fetishes, and that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world.

I lay in cruel bondage,
Thou cam'st and mad'st me free!

These words from Paul Gerhardt's Advent hymn express better than any others what Christianity means for primitive man. That is again and again the thought that fills my mind when I take part in a service on a mission station.

The impact of the war was very quickly felt on this far-off mission station and it brought Dr Schweitzer's work temporarily to an end. He is returning to it, however, when he has gathered fresh resources, with his enthusiasm undimmed, and the experience he is able to offer and the example which he sets should give a new impetus to mission work in darkest Africa.

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FOUR BOOKS ABOUT AFRICANS

TWENTY-FIVE YEARS IN EAST AFRICA. By JOHN ROSCOE. With Map and Illustrations. London: Cambridge University Press. 25s. 1921.

THE SOUL OF CENTRAL AFRICA. A GENERAL ACCOUNT OF THE MACKIE ETHNOLOGICAL EXPEDITION. By JOHN ROSCOE. With Map and Illustrations. London: Cassell. 25s. 1922.

IN THE HEART OF BANTULAND. By DUGALD CAMPBELL. With Map and Illustrations. London: Seeley, Service. 21s. 1922.

WILD BUSH TRIBES OF TROPICAL AFRICA. By G. CYRIL CLARIDGE. With Map and Illustrations. London: Seeley, Service. 21s. 1922.

WE are all apt to forget that we knew practically nothing about the southern two-thirds of Africa before the slave wars that followed the colonizing of America. What older Negro and Bantu Africa was like we can only guess. The kingdom of Monomatapa is a mere name. The legendary splendours of the kingdom of the Congo seem so incredible to our age that many allow them no basis of fact. To mediaeval Europeans African society seemed just like their own, and Africans were never imagined to have natures and destinies other than those common to humanity. The turning-point in the relations of the two races was the discovery that immense profits could be made by enslaving Africans and forcing them to work in America for the profit of Europeans. A coincident improvement and cheapening of firearms laid the whole continent open to wars of the foulest sort for the foulest ends. No small part of the wealth that made possible the advance of civilization in eighteenth-century England was wrung from African slave labour, at the cost of the degradation of their race. There is no need to idealize that old African civilization. No doubt it was as barbarous as that of ninth-century Europe. But it was real of its kind. Spinning and weaving, smelting and welding flourished, and the plastic arts were on a level with the stage reached in Europe but little earlier.

In so immense a continent the work of destruction by the wars of slavery took several centuries of deepening darkness and degradation. Little more than a hundred years ago the Arabs began to commercialize slavery just as we were abandoning it, and began a new series of slaving wars from the East Coast that reached nearly the last of the tribes that had escaped the tide of enslavement and slaughter from the West. Livingstone in his last journal tells us of talks with men who remembered the pre-slavery era in what is now

Northern Rhodesia. Still farther north the kingdoms that had grown up in the country at the headwaters of the Nile had escaped almost unscathed. Lake, mountains, swamps and, on the west, the terror inspired by the Masai, gave shelter from the flood that had submerged the rest of tropical Africa. In the end Arab slavers and European missionaries reached these countries almost together.

These are the kingdoms whose recent past Mr Roscoe's two books describe, and these the circumstances that make the society described in them unique. It was a purely African society, in a sense not true of the Moslem kingdoms of the Upper Niger. We cannot of course wholly exclude foreign influences. As maize, tobacco and potatoes from America spread from West to East without knowledge of their origins so did the convulsions of African society elsewhere affect the life of Baganda and Banyoro. All primitive life is cruel because it is crammed full of fear. Such a murder as Bishop Hannington's shows how these fears and cruelties were increased by dread of invasion and enslavement.

It is Mr Roscoe's unique privilege to describe in the kingdoms formed by the Hamitic aristocracies ruling over Bantu peasants what only fifty years ago was a group of nations with a stable and highly advanced civilization. He describes it, so to speak, from above and from outside, with an anthropologist's eye, and gives us a chapter of comparative social anatomy. The laws and ceremonies of these feudal monarchies, with dynasties, courts, landed aristocracies and priesthoods all complete are fully set forth. Mr Roscoe is a master in these things. Of the life of the common people little is said. We do not learn how far they were serfs and how far freemen. We are not told of their customary rights, in land and other matters. Of their inner life we do learn something. But comparative anthropology is apt to be attracted only by what in African life seems strange to us in Europe, and the truth of the resulting picture is apt to be seriously affected by the prominence given to the bizarre and fantastic. After all it is not the case that magic is the whole of African life, however impossible it may seem to exaggerate its importance.

The reason of this disproportion in Mr Roscoe's picture is that his picture is of a society already obsolete. Ceremonies are long remembered and can be re-enacted. Their insignia are treasured by the old. And such beliefs as have long been deeply fixed in an authoritative code can be revived, even after they are abandoned or

displaced. But the vague confused conceptions of life and duty, of the world of nature, of family and tribal relations, that primitive people unconsciously feel, are never recorded accurately. At our first contact with them they pass imperceptibly, even if ever so rapidly, as in Africa, into a new world of thought and feeling. So we may know, if we would, how the Antonines and the Charlemagnes were crowned but never how their subjects thought and felt except through our clumsy interpretations of the kind of life we find in Africa.

Mr Roscoe has little sympathy with the new ways. He expresses the regret so many feel that the early hopes from the rapid conquest of heathendom have so quickly faded in the air of a disillusioned Christendom. The missionary of to-day has a far harder task than the pioneer.

It is hard to know why Mr Roscoe wrote two books rather than one. Both will appeal to the same kind of reader, who will regret to find so much space given, at so high a cost per page, to such matters as a storm at sea and trivial bicycle accidents.

Mr Campbell and Mr Claridge describe the kind of African society that was created by the wars of slavery, the wars from which Mr Roscoe's friends escaped. Both draw an appalling picture of greed, lust, superstition and cruelty, shared alike by European, Arab and African.

Mr Campbell's life seems to have been wholly spent among broken tribes. His book is badly arranged, and parts of it will only be intelligible to those who have lived in Africa. But he does give a vivid picture of the tribes now engaged in extracting the vast mineral wealth of their native land under the direction of its European owners. He plainly slipped easily into the feelings and conceptions of the people he lived among. One wonders what he expects to happen to them. He seems content to revive the past and he certainly does enable the reader to recapture the atmosphere of tribal feeling and belief with a success denied to learned compilers of many notebooks.

Mr Claridge's people live farther north, in country farther off the trade routes. He, like Mr Campbell, lifts for us a corner of the veil that covers the African underworld, where by rites and sacrifice, secret, horrible and filthy, and by prayer with no other meaning than what fear gives, Africans seek to escape from rather than to solve the riddle of existence, and to evade, each a little while longer,

the malignant powers of disease and famine and enslavement, none of them ever far away, all of them certain of ultimate victory in death.

Mr Claridge's book also gives a complete and systematic account of life in a typical Bantu village. Members of study circles and others who want to know what kind of life Africans at home really live should read this book rather than any other. It is the best worth buying of the four under review and is unlikely, in large part at least, ever to be superseded. Its fault is a certain harshness. It is quite unfair, for instance, to make lust the chief basis of polygamy. Perhaps Mr Claridge sometimes forgets that he lived in a decadent society, the social wreckage of the long torture of commercial slavery for which, in the main, Europeans not Africans were responsible. Still it is well that the sheer beastliness of African life is plainly shown. Too many books on Africa hide it.

These books show the extraordinary difficulty of preserving Christian ideas in Africa to-day. The golden rule seems ludicrously inapplicable. Take, for example, Mr Roscoe's description of a famine in Busoga. He states quite frankly that it was due, not to lack of rain or any natural cause but to forced labour for Europeans depriving village agriculture of able-bodied males. He says no word in criticism of the system but wholly blames the ' rebellious spirit ' of the women, for refusing to do their husbands' work as well as their own ! Obviously Mr Roscoe would think it quite unreasonable for us to seek light by asking ourselves how we should feel and act in their place.

Similarly Mr Campbell seems to regard the acquisition by Europeans of the vast mineral wealth of Katanga and Northern Rhodesia as both natural and just. He is bound to know that for long ages these mines supplied the needs of Africans for thousands of miles around and that the prohibition of their use by Africans on their own account has contributed to the decay of arts and crafts in thousands of villages.

All these books are written by men still living in the Europe and Africa of thirty years ago. Many of the younger missionaries see that Africans can only be made hypocrites not Christians by being urged to follow one rule of life within the Church and compelled to follow another rule outside it. Mr Roscoe is gravely disturbed to find how the habits and ideas of the workaday world have corrupted his early converts. More and more plainly it appears

that by far the greatest hindrance to the Gospel in Africa is the plan of life we Europeans compel Africans to follow. Not missionaries but their supporters alone can carry through the new emancipation. Let us hope the Church in Europe will bear a braver part in it than in the last emancipation.

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POPULAR HINDUISM

THE HINDU RELIGIOUS YEAR. By M. M. UNDERHILL, B.Litt. *The Religious Life of India Series.* Calcutta: Association Press. London: Oxford University Press. 6s. 1921.

THE LIFE AND TEACHING OF TUKĀRĀM. By the late J. NELSON FRASER, M.A., and J. F. EDWARDS. Madras: Christian Literature Society for India. R. 3. 1922.

IN a recent letter to a prospective missionary Dr Rabindranath Tagore wrote:

> Will you be able to make yourself one with those whom you call natives, not merely in habits but in love? For it is utterly degrading to receive any benefit but that which is offered in the spirit of love. God is love, and all that we receive at His hands blesses us. But when a man tries to usurp God's place and assumes the *rôle* of a giver of gifts and does not come as a mere purveyor of God's love, then all is vanity.

It is a lesson which the modern Church is slowly learning, and it is significant of much that such books as those now under review should be the work of missionaries for they are books written with the insight and the sympathy that love alone can give.

The Hindu Religious Year contains much of value for the student of folk-lore and anthropology, but its chief interest is for the European resident in India. The life of India gathers largely around its festivals but, till now, it has been very difficult for the new-comer to get accurate information of their meaning. The book is written by one who knows best the Marāṭhā country, but much of its material is applicable to other parts of India. It contains a clear and concise account of the Hindu year and of auspicious and inauspicious seasons, whilst the chief festivals are connected with Hindu astrology,

the worship of the gods, or the propitiation of evil spirits. A concluding chapter describes in detail the principal religious fairs of Mahārāshṭra. We have noticed some slight slips. 'Tamil,' for instance, is printed both in text and index as if its first syllable were long. But these are small matters. The book is obviously the product of careful and patient research. It meets a real need, for nowhere else, so far as our knowledge goes, can information about the popular practices of India be so readily obtained as in this modest but very illuminating work.

Mr Edwards' book gives a full and satisfying account of one of the most attractive of India's poet saints, and should be of great value, not only to missionaries in India but to all students of religion.

The success and failure of Hinduism are nowhere better illustrated than in the history of the Kṛishṇa cult. The Kṛishṇa of the *Gītā* is an ideal figure, nobly conceived; the Kṛishṇa of later devotion is often lewd and vile with his worship terribly contaminated by eroticism. In the Marāṭhā country, as Sir R. G. Bhandarkar points out, Kṛishṇa is worshipped, not as the love of Rādhā, his mistress, but as the husband of Rukmiṇī, his lawful wife, and, in consequence, Vaishṇavism there is 'more sober and purer.' Of this refined Vaishṇavism there is no nobler exponent than Tukārām. The translations made by Fraser and Marāṭhe of *The Poems of Tukārām* in three volumes issued between 1909–15, gave, in somewhat pedestrian prose, sufficient of his stanzas to make the study of his teaching possible for those ignorant of Marāṭhī. In 1919 appeared Dr Macnicol's *Psalms of the Marāṭhā Saints*, a felicitous rendering into English verse which must have awakened in many readers the desire to know more of the authors of these beautiful and deeply religious hymns. Mr Fraser had planned to supplement his translation of Tukārām's poems by an account of his life and teaching, and had written about eighty pages before his death in 1918. These have been utilized by Mr Edwards in this book.

Tukārām's life falls within the first half of the seventeenth century. A Sūdra tradesman, he failed in business through his devotion to Kṛishṇa and his simple trustfulness in his fellows, and, at famine time, his favourite wife died of starvation. These troubles estranged him, not from God, but from the world, and he became a saint of Kṛishṇa and found in his sorrow the impulse to song. His worship gathered around Vīṛhobā, the clumsy idol of Kṛishṇa at Paṇḍharpūr. Yet his hymns express so pure and lofty a faith

that they are sung to-day not only by the common people, but in the services of the Prārthanā Samāj, which includes among its members some of the ablest and best of reformed Hindus. We owe to Tukārām one of the greatest poets of the modern Church, for Nārāyan Vāman Tilak acknowledged that 'it was over the bridge of Tukārām's verse that I came to Christ.' So Christian are many of Tukārām's poems, in their confession of sin and their aspiration after God, that some have supposed that he must have been acquainted with Christianity. Mr Edwards judges otherwise. If his judgment is right, we have in Tukārām one of the clearest instances in Indian history of the *mens naturaliter Christiana.*

Mr Edwards gives a very valuable account of Tukārām's life and times, and makes available for us the traditional life of Mahīpati. The fairness of his presentation of Tukārām's teaching is shown by the Foreword being written by Sir Nārāyan G. Chandāvarkar, who is not a Christian, but one who finds in these Marāṭhā poems a fit expression of his own faith in God. At times we are inclined to wonder if Mr Edwards has not been too eager to read Tukārām's poems in a Christian sense. We doubt, for instance, if his conception of sin is as near to that of Christianity as Mr Edwards supposes. But just because of Mr Edwards' sympathy and his desire to appreciate and praise, his account of the inadequacy of Tukārām and his plea for Christian faith will win a hearing from Hindus who will listen to no Europeans to-day save those that speak in that spirit of understanding which is another word for Christian love.

We recommend Mr Edwards' book very heartily, not only to missionaries, but to all students of religion and especially to those who help to lead the thought of our home Churches. We may well feel ashamed of the poverty of our devotion when we read the outpourings of this non-Christian saint. And such a book as this is a reminder of the urgency of the need that we should so re-explore the Gospel as to reveal its adequacy to the aspirations of men so deeply religious as was Tukārām. India will not be won for Christ until we can speak to its heart as well as to its intellect, and show that Christianity has not only an answer to the questions of its seers, but can arouse a devotion, which, though different in expression, is as real and complete as that which Hindu saints have offered to their gods.

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A FRENCH HISTORY OF CHINA

HISTOIRE GÉNÉRALE DE LA CHINE ET DE SES RELATIONS AVEC LES PAYS ÉTRANGERS DEPUIS LES TEMPS LES PLUS ANCIENS JUSQU'À LA CHUTE DE LA DYNASTIE MANDCHOUE. By HENRI CORDIER, Membre de l'Institut. Four volumes. Paris: Librairie Paul Geuthner. 100 francs. 1920.

CORDIER is known all the world over as a most versatile and painstaking writer and his many books on Far Eastern subjects have secured for him a name and repute second to none. In these volumes he has gathered a wealth of detailed and accurate information which will be of the greatest service to students of oriental affairs. But these four volumes are not merely a history, for all students will find therein a variety of references on innumerable topics besides the history of the great country. There are, for instance, illuminating chapters on the contact of the West with China; the religions of China with their founders; the ebbs and flows and antagonisms of the religions during their long existence in the land; the missions of all the Churches; and the origins of the Chinese race. Extracts from the works of others are prolific and always due credit is given to writers of other nations. The ever-changing system of government under the various rulers and a detailed account of all the reigns from the earliest period, art and education, civilization and literature, industry and international dealings, all are touched by a master hand. The more modern events in Chinese history are dealt with in a way that is concise and scholarly. Criticism is fair and unbiased.

The first volume deals with the period from the most ancient times till the fall of the T'ang dynasty; the second with the Five Dynasties to the fall of the Mongols; the third from the Ming dynasty to the times of Chia Ch'ing; and the fourth from the period of Tao Kuang's reign to the last revolution against the Manchus, with an epilogue dealing with the period between the Revolution and the present day. Appended are lists showing the territorial divisions under the various dynasties, profuse notes on the population, genealogical tables of the last imperial family and an alphabetical index of names. China's neighbour comes in for some scathing criticisms, and other countries do not escape castigation sometimes. The writer's research has been profound and scientific, his knowledge is detailed and extensive, and the whole work is lucid and simple and will long remain a standard authority, to which instructors and instructed will turn oftentimes, and never without profit.

We commend the book with enthusiasm. The only blemish we would call attention to is the strange transliteration of Chinese names. In many cases we are helped by the Chinese characters added, but the system of romanization is a thing of marvel—and of despair. Confusion is inevitable when we read such forms as tchoung, tch'ouo, hiouen, tsonei, and many others even more difficult to trace as they have not the Chinese equivalents. To missionary students we would urge a careful study of this work, which is a mine of information on many subjects which must ever be of interest to those who aim at serving the great people of China.

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A ONE-VOLUME *'ERE'*

A Dictionary of Religion and Ethics. Edited by Shailer Mathews, D.D., LL.D., and Gerald Birney Smith, D.D. New York: Macmillan. $8. 1922.

This is an age of dictionaries and encyclopedias. All branches of knowledge are codifying their results and making them available to the busy layman. It seems to be a world-wide phenomenon. Just recently the Japanese published a dictionary of Buddhist terms beautifully illustrated. Last year the Chinese scholar, Ting Fu Pao, issued a Buddhist dictionary of three thousand pages with numerous Sanskrit, English and German terms.

The present volume is the work of one hundred and eight men who have spent many years in research, teaching and writing upon religion and ethics. Its purpose as stated in the preface is 'to define all terms (not strictly biblical) in the field of religion and ethics, and at the same time discuss with some fullness terms of primary value.' This purpose has been carried out in an admirable way. The book is full of delightful surprises. There are summaries of historical movements, discussions of problems and definitions of terms with their accretion through the ages. The work presents in a convenient form facts constantly required by the teacher of religion. There are brief biographies of people no longer living who have been significant in religion and morals. The selection includes such leaders as Confucius, Mo-ti, Chu-hsi, Wang Yang Ming, Nichiren, Honen, Buddha and Asoka. The religious leaders

of the West occupy a large space. The emphasis is placed upon terms in primitive and ethnic religions. The connotation of such vague terms as animism, spirit and soul is clearly stated. There are summaries of the chief religions of the world. We could have wished for a fuller treatment of the Buddhist and Shinto sects in Japan especially as to their present ideals.

The articles follow the present trend in scholarship, namely, taking the point of view of psychology and history of religion. Instead of dogmas detached from life we obtain glimpses of the relation of dogmas to the social and political strivings of the day. Withal the presentation is not partisan. The treatment is historical. Facts, doctrines and historical processes are stated clearly and on the whole judiciously. Whatever the present position of the reader may be he will find some enlightenment and will gain in perspective. At the end of the book there are twenty-eight pages of bibliography arranged under appropriate topics. Such a list of standard works will be of value in the building up of private and school libraries.

The book is packed with clear, concise and accurate information. It is well bound and convenient in size and printed on good paper. While it cannot take the place of a large encyclopedia of religion and ethics it is a good substitute when the other is not available. It will be useful as an introduction to the larger work. It will be valuable for foreign students of religion who possess a reading knowledge of English and are eager to understand the Christian religion.

L. Hodous

Hartford Theological Seminary, U.S.A.

WORLD-WIDE MISSIONS

Världsmissionen. By J. E. Lundahl. Stockholm: Svenska Missionsförbundets Förlag. Kr. 5.50. 1921.

There is at present in Sweden a pressing demand among the friends of missions as well as in schools and study circles for means of aiding the systematic study of world-wide Christian missions. During recent years several textbooks on missions have been published, and these have certainly been studied. But these books have usually dealt with a certain mission field. In Mr Lundahl's book we in Sweden have at last got a mission study textbook embracing, as its title indicates, 'World-wide Missions.' However interesting and instructive it may be to study and get familiar with missionary

work in its details and problems in a certain field, the student will not be contented without being able to survey the world and there see God's wonderful works amongst the non-Christian peoples. A general study of the abundant missionary literature available of course made this possible, but partly through the richness of details which hide or darken the view of the whole and partly on account of the fact that the historical books attempt to cover so much, they will never serve for use in schools and study circles.

Interest in the study of missions has greatly advanced in Sweden. The subject has lately been introduced in the curriculum provided by the new statutes for public schools. In colleges for training missionaries and pastors as well as in Bible schools this study also holds a prominent position. Thanks to Mr Lundahl's book, this study has been facilitated both for teachers and students.

The author begins by pointing to the foundation and motives of missions. This part of the book though short is most arresting. Then comes a survey in thirty-three pages of the non-Christian religions. Although the history of religions and that of missions do not as subjects of study quite cover the same field, the author is, in my opinion, well advised in dealing with non-Christian religions in a book which will be read by many who have had no occasion to study religious history before. He gives in concise form a good description of the principal non-Christian religions. This conciseness is characteristic of the whole book, and by means of it, it has been possible to give many interesting descriptions and facts regarding missionary work in comparatively few pages.

After a table of statistics relating to the principal religions of the world the book falls into the following main divisions: the development of the missionary interest in the Christian Church (missions of the early Church, missions of the Middle Ages and the further development of Roman Catholic missions, Protestant missions from the Middle Ages up to the seventeenth century, the general missionary revival in the beginning of the eighteenth century and the establishment of the present missionary organizations); work in the mission fields (Africa, Asia, Australia, the Pacific and America); missions to the Jews; a list of the chief stations of Swedish missions; missionary methods; co-operation in missions at home and abroad; missionary literature.

The book contains many statistics, but these do not tire the reader; although it may be said that statistics tell very little about

missionary development, they ought certainly not to be omitted in a work of this kind. To many minds, statistics make a powerful appeal. A very interesting side of modern missions is presented in the chapter on missionary co-operation, a subject which the author has studied closely.

The book will supply a real need and has therefore been received with satisfaction. It is already accepted as a textbook in several schools. It not only gives knowledge about the greatest work that is being carried on in the world to-day, but inspires love for that work.

MARTIN WESTLING

STOCKHOLM

STUDIES IN NON-CHRISTIAN RELIGIONS

AN INTRODUCTION TO THE STUDY OF SOME LIVING RELIGIONS OF THE EAST. By SYDNEY CAVE, D.D. London: Duckworth. 5s. 1921.

COMPARATIVE religion is now so generally regarded as claiming a place, and an important place, in the study of theology, that it is somewhat surprising that we have had to wait till the twenty-seventh volume for any treatment of non-Christian religions in the series published by Messrs Duckworth under the title of 'Studies in Theology.'

Dr Cave modestly disclaims any more ambitious purpose than that of producing 'a beginner's guide' to the subject. He has chosen for treatment Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Shinto and Islam. He gives a brief but admirable sketch of the historical origins and authoritative scriptures of each of these systems. His treatment of the present influence and modern developments of the religions, with the exception of Hinduism, with which he has been in close personal contact, is perhaps slighter than the title of his book might have led one to expect; but he evidently realizes that without a clear understanding of the history of a religion it is impossible to form a just estimate of its value for modern thought. He has given copious and detailed references to the original scriptures of each religion, by appeal to which alone modern movements can vindicate themselves as valid developments of the ancient faith. This reliance upon, and reference to, the original authorities is a most valuable feature, and the book will be found on this account particularly useful in classes for the study of comparative religion, where too much time is frequently spent on the

dictation of notes describing the religions, and not enough time upon the discussion of illustrative passages from authoritative sources.

In his preface Dr Cave admits that

> by some familiar with the East, the complaint may well be made that more prominence should have been given to the fear of evil spirits which forms so conspicuous a part of popular religion. But understanding is impossible without sympathy, and it seems better that the beginner should first be taught to appreciate the nobler elements of non-Christian religions. Besides, the contact of eastern with western culture has made the task of relating Christianity to non-Christian religions urgent and imperative, and if such task is to end in more than profitless recrimination it must be the ideal alone that is considered.

This is a point of view that is worthy of careful consideration by those who are tempted to contrast the Christian ideal with the actual outcome in life of non-Christian religions—a line of treatment which often lays the Christian missionary open to a very damaging *tu quoque* from the non-Christian. It is unfortunately not at all difficult for the Oriental to discover in the life of the so-called Christian countries of the West features which certainly do not help to commend the Gospel to him as something vastly superior to his ancestral faith. At the same time, in order to form a complete idea of the non-Christian religions, the student will need to place beside Dr Cave's description of their ideals some account of their dynamic value and their practical results in individual and national character.

The most valuable portion of the book is that which deals with Hinduism. Here, as readers of his previous work, *Redemption, Hindu and Christian*, will realize, Dr Cave is on ground with which he is intimately familiar. One marvels at the vast amount of information which he manages to pack into the fifty pages allotted to this part of his subject. Nor does he confine himself to a bare summary of facts and description of doctrines. He finds room for a number of critical comments, notable among them being a flat denial of Max Müller's assertion that the hymns of the Rigveda are characterized by ' primaeval simplicity.'

The useful bibliography would have been even more useful if the names of the publishers and the prices of the books had been given, and if, for the benefit of the uninitiated, an explanation had been inserted of the meaning of the index numbers by which the editions of books have been indicated

W. Sutton Page

School of Oriental Studies, London

AN AGRICULTURAL EXPERIMENT IN INDIA

THE GOSPEL AND THE PLOW. By SAM HIGGINBOTHAM. New York: Macmillan. $1.25. London: S.P.C.K. 5s. 1921.

THE Society for Promoting Christian Knowledge is to be congratulated on introducing to readers in Great Britain such a book as this. It reflects the new temper in missions which is assured that the Master who healed the sick and fed the five thousand would wish the preachers of His Gospel to concern themselves not with the spirit only but also with the bodily conditions in which men live. The book is full of a simple loyalty to the Christian message in all its spiritual fullness, but Mr Higginbotham's contribution has been to develop more than others that side of the Evangel which touches the under-fed millions of the Ganges plain.

The first two-thirds of the book are a record of a farming industry [1] for the district round Allahabad modelled in some measure on Tuskegee and Hampton in America. The facts showing how near to the line of starvation is the life of the ordinary peasant will probably surprise English readers. A doctor in a country mission hospital would, however, confirm their accuracy. Nor will anyone who knows India be inclined to reject the evidence that a pair of oxen set to irrigation did not draw enough water to grow their own food. At the back of many of these tragedies and inefficiencies lie the improvidence of the peasant and the tyranny of the land-owning classes, which puts a premium on improvidence, squeezing out of the tenant the profits of any improvements he makes.

Like so many books on experiments in India, this book gives the impression that a few more years are needed to test the methods described. Missionary administrators will want to see a balance sheet (most of which should not be written in terms of money at all) to enable them to measure the success attained. The book provides no collected records of total results. There is no statement of the money capital invested, and none of the number of men, Indian and American, who are giving their lives. This lack corresponds to a certain shapelessness which is felt throughout the chapters.

In the last third of the book there is a thoughtful and generous appreciation of the British government of India from the American point of view. Mr Higginbotham's analysis of what 'taxation'

[1] The Allahabad Agricultural Institute, connected with the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

genuinely means should go far to answer the parrot cries that the British Government has exploited India financially. He writes :

> The complaint of some of us in India is not that the Government taxes too much but that it doesn't tax enough. If it had taxed more it would have had more money to spend on education, sanitation, irrigation, roads and other things which India sadly lacks, and that are in reality investments of public funds for the benefit of private citizens.

Another chapter deals attractively with leper asylum work. This book will prove how wide and far reaching is the privilege of being a missionary.

FRANK LENWOOD

LONDON

MULTUM IN PARVO

A SYLLABUS OF LECTURES ON THE OUTLINES OF THE HISTORY OF CHRISTIAN MISSIONS. By WM. O. CARVER, M.A., Th.D., LL.D. Louisville, Kentucky: Baptist Book Concern. 1921.

WHEN we in Britain want statistical or other condensed information about missions skilfully arranged, we generally have to look to our American brethren ; especially of late, when Germany has been unable to supply our need. The splendid Atlas and elaborate Tables produced in connexion with the Edinburgh Conference of 1910 were only one illustration of what New York can do. And now a much slighter and simpler work, but equally useful within its limits, comes to us from Louisville in the shape of a *Syllabus of Lectures on the Outlines of the History of Christian Missions*, by the Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Kentucky. Note the words of this title. It is not a history ; it is not even the outlines of a history ; it is not even a course of lectures on the outlines of history. It is only a syllabus of such lectures. And yet, in twenty-six chapters, occupying together only seventy pages, Dr Carver has contrived to give us a great mass of carefully collected facts. After an introductory chapter comes one on the origin of missions, in which four divisions contain fourteen sub-divisions, and these contain twenty-four smaller sub-divisions ; all within two pages. The remaining twenty-four chapters are similarly divided and sub-divided. The history of missions, from A.D. 29 to the present time, is summarized in five important periods ; after which the great

mission-fields are taken geographically and the work going on in them is briefly indicated.

When such a multitude of facts and dates are arranged in such small spaces, we must not complain if equality of treatment is not achieved ; and if a crowd of noble and heroic names find no mention, we forbear to grudge Carey the whole page he has to himself. Still, when, out of twenty-six pages on the different fields, Africa has only two against Asia's thirteen, and when India, a continent of nations, has a smaller space than Japan with its practically one people, we cannot help expressing the hope that in the next edition Dr Carver may be able to correct such disproportion.

EUGENE STOCK

BOURNEMOUTH

SHORTER NOTICES

The Gospel and its Working. P. J. Maclagan, Ph.D. ' (London : Student Christian Movement. 3s. 6d. 1922.) This book grows out of the missionary experience of the writer, and represents lectures given to a conference of young people. It is the treasure of an instructed scribe, who brings out his collected jewels. Some of them might be polished a little further with advantage, but they are jewels none the less. And besides the author's own thought, courageous in its honesty and sensitive to new and old, the book is much enriched by suggestive quotation from other thinkers. In the main it is a statement of the apologetic with which Dr Maclagan would present Christianity to the educated man in Britain or in China. He sees clearly that the Christian's communion with God in Christ empowers him to criticize earlier and less adequate forms of teaching, however generally they were once accepted. He will have nothing to do with the attempt to make Christianity a mere expression of intellectual truth, nor will he rest content with the popular post-war idea that the Gospel consists ' essentially in a call to heroic service.' He reminds us that the Gospel is the setting forth of a free gift (i.e. the forgiveness of God) before it is an ethical demand. The first chapter is not easy to follow, and though the argument becomes easier later on, the book will never be much use to the man who must read while he runs, if he is to read at all. But it may be most valuable to those who have to train runners.

F. L.

Christianity and Civilization in the South Pacific. By W. Allen Young. (London: Humphrey Milford. 2s. 6d. 1922.) This candid and well-documented essay opens with a general historical survey of the contact of western civilization with the peoples of the Southern Pacific and then recounts at greater length the story of the inter-relation of missions and governments in British New Guinea or Papua. The writer confines himself mainly, though not entirely, to the British element in the history of the nineteenth century in the Pacific. He traces, in detail and with much corroborative evidence, 'the appearance of a new ideal in the theory of colonization, namely, the protection and the development of the native races as a duty of the expanding race, whose best interest is, however, bound up with the performance of it.' He finds the importance of the missionaries' contribution to the Pacific in their strenuous support of this ideal. 'Has there,' he asks, 'been any body of men in our Empire's history from whom we have received a more glorious heritage or a more sacred trust?'

The great figure of 'Tamate' (James Chalmers) is sketched in bold effective lines. The book is distinctly stimulating, and raises many questions with which it does not attempt to deal. G. A. G.

Jaarboek Van Nederlandsch Indie, 1920. (Batavia: G. Kolff.) A copy of the *Year Book of the Netherlands Indies*, 1920, has been sent us by the courtesy of the Netherlands Consul-General in London. This is an annual publication of nearly 300 pages, embellished with maps and beautiful photographs, and is issued in both Dutch and English editions. It seems indispensable for all those who are interested in the Dutch colonies in the East Indies. The historical portion which appeared in early editions has been omitted in this 1920 issue and the introductory geographical description now occupies only 20 pages. The other chapters cover the following subjects: government and justice, currency, banks and credits, education, sanitation, government monopolies, agriculture, industry, mines, commerce, communications and harbours. In the last chapter, covering a number of miscellaneous subjects, there is a brief section devoted to the press, describing the periodicals published in the islands. A. L. W.

Travels of a Consular Officer in North-West China. By Eric Teichman, C.I.E. (London: Cambridge University Press. 25s.

1922.) This book consists principally of topographical notes during some really wonderful journeys covering a distance of about 4000 miles, all within the provinces of Shensi and Kansu in China. These two provinces in the far north-west are so little known to English readers as compared with other parts of China that these notes are therefore all the more valuable. The author makes occasional digressions to comment upon history and present-day conditions, and references to missionary work in these provinces are found in a number of places. The second last chapter is devoted to a summary of his views concerning Christian missions. He expresses sincere appreciation of the educational and medical work, and of the general leavening of public opinion, but is in profound disagreement with evangelistic methods and work. When he criticizes the foreign character of the Church and the westernized form of religion which he found some missionaries endeavouring to propagate, his statements cannot be ignored. He urges that the need is for missionaries with higher qualifications rather than for merely an increase in their number. The real value of the book is in the geographical information which it contains. A. L. W.

NOTES ON CONTRIBUTORS

The Right Rev. Herbert Welch, D.D., LL.D., was appointed Bishop of the Methodist Episcopal Church (North) for Japan and Korea in 1916.

The Rev. Frank C. Laubach, Ph.D., of the American Board of Commissioners for Foreign Missions, went to the Philippines in 1915. He has just returned, after furlough, to the Union Theological Seminary at Manila.

The Rev. Ernest De Witt Burton, D.D., Professor of New Testament Literature and Interpretation in the University of Chicago, was Chairman of the Education Commission to China, on the work of which his article reports. He has made an extensive study of oriental education in several mission fields.

The Rev. John H. Ritson, D.D., of the British and Foreign Bible Society, is Chairman of the Standing Committee of the Conference of Missionary Societies in Great Britain and Ireland.

Mr Kenneth J. Saunders, a leading authority on Buddhism, was formerly one of the Literary Secretaries of the Indian National Y.M.C.A., and is now Professor of the History of Religion and Missions at the Pacific School of Religion, Berkeley, California.

Professor Edmund D. Soper, D.D., whose recent work, *The Religions of Mankind*, was reviewed in our January issue, is Professor of History of Religions at North-Western University, Evanston, Illinois, U.S.A.

Mr Jakob E. Lundahl is Secretary of the Svenska Missionsforbündet, and of the Arbetskomité (Working Committee) of the General Missionary Conference of Sweden. He was for three years a missionary in the Congo.

Professor K. S. LATOURETTE, Ph.D., formerly of the Yale Mission at Changsha, China, and later Professor of History at Denison University, Granville, Ohio, U.S.A., is now Professor of Missions at Yale University.

The writers of book reviews are: Professor A. Berriedale Keith, D.Litt., Regius Professor of Sanskrit and Comparative Philology at Edinburgh University; the Rev. W. B. Selbie, D.D., Principal of Mansfield College, Oxford; Dr Norman Leys, well versed by long residence in East African affairs; the Rev. Sydney Cave, D.D., Principal of Cheshunt College, Cambridge, formerly a missionary in South India; the Rev. W. Hopkyn Rees, formerly Secretary of the Christian Literature Society at Shanghai and now lecturer at the School of Oriental Studies, London; the Rev. Lewis Hodous, B.D., formerly a missionary of the American Board in Foochow and now Secretary and Professor of Missions in China at the Kennedy School of Missions, Hartford, U.S.A.; the Rev. Martin Westling, formerly a missionary in Congo, now Secretary of the Press Committee of the General Missionary Conference of Sweden; the Rev. W. Sutton Page, B.D., formerly of the Baptist Mission in Calcutta and now lecturer at the School of Oriental Studies, London; the Rev. F. Lenwood, formerly a missionary in India, now one of the Foreign Secretaries of the London Missionary Society; and Dr Eugene Stock, the historian of the Church Missionary Society.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. E. C. Lobenstine (Shanghai), Rev. Martin Westling (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Missionsinspektor Lic. M. Schlunk (Hamburg), Mr Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingfors), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (Cambridge).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 480.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History

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See also *246–8, 284, 319, 341–2, 412.*

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III. The Home Base

†MISSIONARY CO-OPERATION IN SWEDEN. Jakob E. Lundahl. IRM, 1922 (July), 421–9. *245.*

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†EDUCATION IN CHENGTU, SZECHWAN. George D. Hubbard. *Educational Review* (*China*), 1922 (Jan.), 8–29. *270.*

†AN OUTLINE OF A SYSTEM OF SCHOOLS CALCULATED TO PROMOTE MASS EDUCATION IN CHINA. Yuan Shan Djang. *Educational Review* (*China*), 1922 (Jan.), 30–40. *271.*

†ADAPTING THE PRIMARY SCHOOL CURRICULUM TO FIT LIFE'S NEEDS. Margaret A. Frame. *Educational Review* (*China*), 1922 (Jan.), 41–57. *272.*

†KINAS STUDENTER OCH MISSIONEN. E. Folke. SMT, 1921 (5), 222–34. *273.*

†SIND DIE CHINESEN UNS ALS VOLK MORALISCH ÜBERLEGEN? W. Oehler. EMM, 1922 (Feb.), 48–52. *274.*

THE CHINESE AS THEY ARE. J. R. Saunders, Th.D. Illus. 176 pp. New York and London: Revell. $1.20. 7s. 1921. *275.*

Written by an educator in South China.

TRAVELS IN NORTH-WEST CHINA. Eric Teichman, C.I.E. 233 pp. London: Cambridge University Press. 25s. 1921. *276.*

See review, p. 467.

CHINESE LIFE IN THE TIBETAN FOOTHILLS. James Hutson. 210 pp. Shanghai: Far Eastern Geographical Establishment. $5. 1921. *277.*

THE BELLS OF THE BLUE PAGODA: The Strange Enchantment of a Chinese Doctor. Jean Carter Cochran. Illus. ix+280 pp. Philadelphia: Westminster Press. $1.75. 1922. *278.*

CHINESE DIAMONDS FOR THE KING OF KINGS. Rosalind Goforth. 117 pp. Toronto: Evangelical Publishers. $1. 1920. *279.*

Fourteen vivid sketches from Chinese life by the wife of the well-known evangelist.

TOSAO. En kinesisk bibelkvinnas livshistoria. Marie Monsen. Bemyndigad översättning från norskan av Ann-Hellén Sandgren. 80 S. Stockholm: Evangeliska Fosterlandsstiftelsens Förlagsexp. Kr. 1.50. 1921. *280.*

See also *241–2, 244* (Biography); *344* (Missionary Health); *362–5* (Education); *372–6* (Church); *388–90, 395–7* (Religion).

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WHERE THE STRANGE TRAILS GO DOWN. E. Alexander Powell. xviii+279 pp. London: Scribners. 15s. 1922. *281.*

Sketches of travels in the Philippines, the Dutch East Indies, Siam, Cambodia and Cochin China. Contains useful information on methods of government.

†THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS. A SURVEY. IV. In the Philippines. Frank C. Laubach. IRM, 1922. (July), 360–76. *281a.*

†Een bezoek aan het voormalig Duitsch Nieuw-Guinea. Jac. Bijkerk. MZW, 1922 (LXVI[1]), 12–42. *282.*

†Midden-Java ten Zuiden. D. Pol. *De Macedoniër,* 1922 (XXVI[2,3,4]), 52–62; 73–82; 118–28. *283.*

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†De Tobeloreezen in hun denken en doen II. A. Hueting. *Bijdragen tot de taal-, land- en volkenkunde van Nederlandsch-Indie,* 1922 (LXXVIII[1, 2]), 137–342. *287.*

See also *367–8* (Education); *377–8* (Church).

Indo-China and Further India

See *281* (Travels).

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The Indian Year Book, 1921. Edited by Sir Stanley Reed, LL.D. 900 pp. Bombay: Times of India Offices. R. 6. London: 187 Fleet Street. 10s. 6d. 1922. *288.*

A Short History of Marathi Literature. M. K. Nadkarni, LL.B. 200 pp. Bombay: M. Bhandare. R. 2. 1922. *289.*

The Life and Teaching of Tukārām. J. Nelson Fraser and J. F. Edwards. xxiv+323 pp. Madras: Christian Literature Society for India. R. 3. 1922. *290.*
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†Rabindranath Tagore. Seine Weltanschauung und ihre geistesgeschichtliche Bedeutung. H. W. Schomerus. EMM, 1922 (März), 77–88. *291.*

†Rabindranath Tagore. Pauline Karlmark. SMT, 1921 (4), 150–65. *292.*

The Angami Nagas. With some Notes on Neighbouring Tribes. J. H. Hutton, C.I.E. Illus. Map. xv+480 pp. London: Macmillan. 40s. 1921. *293.*

The Sema Nagas. J. H. Hutton, C.I.E. Illus. Map. 481 pp. London: Macmillan. 40s. 1922. *294.*

†The Moplahs of Malabar. William Crooke, C.I.E. *Edinburgh Review,* 1922 (Jan.), 181–93. *295.*

†Gandhi. D. Howard. CMR, 1922 (Mar.), 11–7. *296.*

An Investigation regarding the Psychology of Indian Adolescence. John S. Hoyland. 177 pp. Jubbulpore: Christian Mission Press. London: Friends Bookshop, Bishopsgate. 2s. 6d. 1921. *297.*
A review is in preparation.

Proceedings of the Eighth Meeting of the National Missionary Council, Poona, January 11–17, 1922. 110 pp. Calcutta: Office of the National Missionary Council. 1922. *298.*
See also HF, 1922 (Feb.), 41–6, 56–68; (Mar.), 89–108.

†Presidential Address at the All-India Conference of Indian Christians. S. C. Mukerji, B.L., M.L.C. HF, 1922 (Feb.), 47–56. *299.*

†India as a Mission Field. George William Brown, Ph.D. Unoccupied Regions of India. William H. Hannum. MRW, 1922 (Apr.), 265–79. *300.*

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Kämpande Själar. Amy Lagerquist. Livsbilder från Indien. 111 S. Stockholm: Svenska Kyrkans Diakonistyrelses Förlag. Kr. 2. 1921. *302.*

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†Från en massrörelse i Indien. Johannes Sandegren. SMT, 1922 (1–2), 67–78. *305.*

†A Christian Hermit in Burma. C. R. Purser. EW, 1922 (Apr.), 97–104. *306.*

See also *330* (Indians in West Indies); *347* (Travels and Religion); *350, 379–80* (Sundar Singh); *391–4, 397, 404* (Religion); *409–10* (Modern Theology).

Mohammedan Lands and Work among Moslems

†The Near East. *The Round Table,* 1922 (Mar.), 319–37. *307.*

Arabia. D. G. Hogarth. Map. 139 pp. Oxford: Clarendon Press. London: Milford. 7s. 6d. 1922. *308.*

Recent Happenings in Persia. J. M. Balfour. xii+307 pp. London: Blackwood. 21s. 1922. *309.*

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Hupkes, Jr. 38 blz. Hoenderloo: Zendingsstudieraad. f 0.30. 1922. *310.*

AUS DUNKELN TIEFEN. Ernst J. Christoffel. 126 S. Berlin: Christliche Blindenmission. F. 2.50. 1922. *311.*
Erlebnisse eines deutschen Missionars in türkisch Kurdestan.

TRANSLATIONS OF EASTERN POETRY AND PROSE. R. A. Nicholson. xiii+200 pp. London: Cambridge University Press. 8s. 6d. 1922. *312.*

See also *295* (Moplahs); *321* (Sudan); *345* (Encyclopædia, Islam); *400, 405–6* (Religion).

Africa

(General)

THE DUAL MANDATE IN BRITISH TROPICAL AFRICA. Sir F. D. Lugard, G.C.M.G. xxi+643 pp. London: Blackwood. 42s. 1922. *313.*
A review is in preparation.

†AFRICA AS A WORLD PROBLEM. Rudolf Asmis. From Preussische Jahrbücher, 1921 (Dec.). *The Living Age*, 1922 (Feb.), 255–62. *314.*

I VILDMARK OCH NEGERBYAR. Gerhard Lindblom. 214 S. Uppsala: J. A. Lindblads Förlag. Kr. 7.50. 1921. *315.*

See also *357* (Phonetics).

North Africa

(from Morocco to Somaliland)

SOUS LES FIGUIERS DE KABYLIE. Scénes de la vie berbère. Charles Géniaux. 281 pp. Paris: Flammarion. F. 3.50. 1922. *316.*

†ABESSINSKT KYRKOLIV. I. Iwarsson. SMT, 1922 (1–2), 36–49. *317.*

West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

DUALA-SPRICHWÖRTER. Ph. Hecklinger. *Ztschr. für Eingeb. Sprachen.* Bd. XI. Berlin: Dieter Reimer. 1921. *318.*

IN WEMBO-NYAMA'S LAND. A story of the thrilling experiences in establishing the Methodist Mission among the Atetela. Thomas Ellis Reeve. Illus. 208 pp. Nashville: Smith & Lamar. $1. 1921. *319.*
Written for Epworth League Mission Study Classes of the Methodist Church South. A record of the founding in 1914 of their mission in the Congo Belge.

THROUGH ANGOLA. J. C. B. Statham, C.M.G. xvi+388 pp. London: Blackwood. 28s. 1922. *320.*

See also *243* (Biography); *350, 369* (Albert Schweitzer).

East and Central Africa

(from the Zambezi to the Juba rivers)

A HISTORY OF THE ARABS IN THE SUDAN, AND SOME ACCOUNT OF THE PEOPLE WHO PRECEDED THEM, AND OF THE TRIBES INHABITING DARFŪR. H. A. MacMichael, D.S.O. 2 vols. xxii+347, viii+488 pp. London: Cambridge University Press. 90s. 1922. *321.*

THE SOUL OF CENTRAL AFRICA. A General Account of the Mackie Ethnological Expedition. John Roscoe. Illus. Index. Plates. Map. xv+336 pp. London: Cassell. 25s. 1922. *322.*
See review, p. 451.

ON THE TRAIL OF THE PIGMIES. An Anthropological Exploration under the co-operation of the American Museum of Natural History and American Universities. Leonard John Vanden Burgh, J.D., LL.D. Foreword by Robert H. Lowie. Illus. Map. xiv+264 pp. New York: McCann. $3. 1921. London: Fisher Unwin. 12s. 6d. 1922. *323.*
About a ninth of the book is devoted to the pigmies themselves; other interesting tribes along the Uganda Railway and en route to the north-eastern portion of Congo Belge are well described. The portion upon the Wanyika and Mambuti (pigmies) is the most important section of the volume.

SCHAMBALA-WÖRTERBUCH. F. Lang Heinrich. 502 S. Hamburg: Friederichsen. M. 60. 1921. *324.*

South Africa

(south of the Cunene and Zambezi rivers)

DIE WORDINGSGESKIEDENIS VAN DIE HOLLANDSE KERKE IN SUID-AFRIKA, 1652–1804. H. D. van Broekhuihen. 206 blz. Amsterdam: J. H. de Bussy. f 4.50. 1922. *325.*

†ETHIOPIANISM. Amos Burnet. CMR, 1922 (Mar.), 29–34. *326.*

See also *240* (Biography).

Madagascar

TEN YEARS' REVIEW OF MISSION WORK IN MADAGASCAR, 1911–1920. Edited by Walter Huckett and Others. Map. vii+180 pp. Antananarivo: L.M.S. Press. 4s. 1921. *327.*
Printed for private circulation but a few copies can be purchased at the price named. A valuable inter-mission survey.

†CONTRIBUTION À L'ÉTUDE DES BARA-IMAMONO DE MADAGASCAR. C. Le Barbier. *L'Anthropologie*, 1921 (XXXI,[1-2, 3-4]), 69–93; 319–29. *328.*
Étude ethnographique. Les Bara-Imamono habitent, à Madagascar, un vaste territoire de la province de Tullear.

America and the West Indies

†The Oriental Problem in British Columbia. N. Lascelles Ward. EW, 1922 (Apr.), 125–34. *329.*

†The Indians in the West Indies. M. E. Perfitt. EW, 1922 (Apr.), 141–8. *330.*

†De huwelijksvorm der burgerlijke wetgeving in de kolonie Curacao. B. A. J. Gijlswijk, O.P. *Onze Missien*, 1922 (V⁴), 202–28. *331.*

See also *384* (Religion).

Australasia and Oceania

Christianity and Civilization in the South Pacific. W. Allen Young. Bibliography. 135 pp. London: Oxford University Press. 2s. 6d. 1922. *332.*

See review, p. 467.

The Jews

The Jews. Hilaire Belloc. xix+308 pp. London: Constable. 9s. 1922. *333.*

Descriptive of the social and political status of the Jews; little reference to the religious question.

A Study of the Jews in Greater New York. 16 pp. New York: Department of Jewish Evangelization. Board of Home Missions of the Presbyterian Church in the U.S.A., 156 Fifth Avenue. *334.*

A careful and authoritative resumé of the subject.

Aspects of Jewish Life and Thought. The Letters of Benammi. 223 pp. London: Fisher Unwin. 10s. 6d. 1922. *335.*

Benammi is a regular contributor to the *Jewish Chronicle*. He deals with the Jewish views of charity, Jesus, Christianity, atonement.

See also *239* (Missions); *359* (Evangelistic); *407* (Religion).

Other Fields

Out where the World Begins: A Story of a Far Country. Abe Cory. Illus. 225 pp. New York: Doran. $1.50. 1921. *336.*

A story the scene of which is laid in Tibet. The author is a secretary of the Foreign Christian Missionary Society.

†Turkistan—A Neglected Field. Jenny de Mayer. MW, 1922 (Jan.), 35–52; (Apr.), 142–60. *337.*

General

†Problems of Work. As seen by Fifty Missionaries. IRM, 1922 (July), 430–8. *338.*

Official Guide to Eastern Asia. Vol. I. Chosen, Manchuria and Siberia. ¥. 10. Vol. II. South-western Japan. ¥. 5. Vol. III. North-eastern Japan. ¥. 5. Vol. IV. China. ¥. 7. Vol. V. East Indies. ¥. 7. Tokyo: Imperial Japanese Government Railways. *339.*

Guide-books by Murray and by Terry already had been prepared and published on Japan. The volumes of the Official Guide on Chosen, Manchuria and Siberia and China meet a real want.

Ostasien Jahrbuch. J. Witte. 149 S. Berlin: A.E.P.M.V. für Mitgl. M. 10, geb. 15; für Nichtmitgl. M. 16, geb. 20. 1921. *340.*

Jahresbericht des Protestantischen Missionsvereins mit vielen beachtenswerten Einzelaufsätzen zur Mission in China und Japan.

Facts and Folks in our Fields Abroad. Anna A. Milligan. Illus. Maps. 283 pp. Philadelphia: United Presbyterian Board of Foreign Missions. 75 cents. 1921. *341.*

Describes the rise of the foreign missionary work of the United Presbyterian Church and its development in India, Egypt, the Egyptian Sudan and in Abyssinia.

Nos Champs de Mission. Troisième édition. Bibliographie. xxxvi+181 pp. Paris: Société des Missions Evangéliques. F. 5. 1922. *342.*

Under Söderns Sol. Gunnar Brundin. Intryck och erfarenheter från en visitationsresa till Svenska Kyrkans missionsfält i Sydafrika och Sydindien. 448 S. Stockholm: Svenska Kyrkans Diakonistyrelses Förlag. Kr. 5.75. 1921. *343.*

A Comparative Study of the Health of Missionary Families in Japan and China and a Selected Group in America. Wm. G. Lennox, M.D. Diagrams. 44 pp. Denver, Colo.: Department of Economics, University of Denver. 1922. Gratis copies to be obtained from author. 2100 S. Columbine Street, Denver, Colo. *344.*

A previous study on *The Health of Missionary Families in China* was reviewed in IRM, 1921 (Oct.), p. 574. This supplementary pamphlet adds the result of a similar study in Japan and a comparison between the health of missionaries in these two fields with the health of a similarly constituted group of persons in the U.S.A.

See also *360* (Evangelistic); *370* (Bible); *371* (Social Christianity).

V. Works of Reference

The Encyclopædia of Islam. A Dictionary of the Geography, Ethnography and Biography of the Muhammadan Peoples prepared by a number of leading Orientalists. Edited by M. Th. Houtsma, T. W. Arnold, R. Basset and H. Bauer. No. 26. T'Rāb—Java. 513–76 pp. Leyden: Brill. London: Luzac. 5s. 1921. *345.*

Zending naar binnen en naar buiten. Uit zendingswereld en kerk. Zending

BUITEN EN BINNEN DE CHRISTENHEID. H. M. van Nes. Nieuwe Theolog. Studien, 1922 (IV), 27–35; 258–66; 1922 (V), 39–47. *346.*

VI. Theory and Principles of Missions

MODERNE INDIENFAHRER UND WELTRELIGIONEN. Albrecht Oepke. 31 S. Leipzig: Dörffling und Franke. M. 6. 1921. *347.*
Vornehme Auseinandersetzung mit Bonsels, Hesse und Graf Keyserling.

†EIN BLICK IN DIE MISSIONSMETHODISCHEN ERLASSE DER PROPAGANDA. K. Pieper. ZM, 1922 (Jan.), 31–51. *348.*

†DIE MISSION IM URTEIL MODERNER FORSCHER, DENKER UND DICHTER. A. Oepke. AMZ, 1922 (Apr.), 113–20. *349.*

†SUNDAR SINGH UND ALBERT SCHWEITZER, zwei Missionare und zwei Missionsprogramme. O. Pfister. ZMR, 1922, 10–25. *350.*

†VIDGAD SYN PÅ MISSIONSPROBLEMEN. E. Hedberg. SMT, 1922 (1–2), 9–35. *351.*

See also *346.*

VII. The Training and Qualifications of Missionaries

†THE STUDY OF RELIGION IN THE TRAINING OF MISSIONARIES. Edmund D. Soper. IRM, 1922 (July), 406–20. *352.*

†VILKA FÖRUTSÄTTNINGAR HOS MISSIONÄREN ÄRO MEST BEHÖVLIGA I DET NÄRVARAN DE LÄGET. A. R. Kempe. SMT, 1922 (1–2), 50–60. *353.*

LA LINGUISTIQUE, HISTOIRE NATURELLE DU LANGAGE. Abel Hovelaque. 5me édition. Paris: Alfred Costes. F. 12. 1922. *354.*

LE LANGAGE. Introduction linguistique à l'Histoire. J. Vendryes. Bibliothèque de Synthèse historique. 440 pp. Paris: La Renaissance du Livre. F. 15. 1922. *355.*

LINGUISTIQUE HISTORIQUE ET LINGUISTIQUE GÉNÉRALE. Aug-Meillet. vii+335 pp. Paris: Champion. F. 40. 1921. *356.*

PRIMITIVE SPEECH. Part I. A Study in African Phonetics. W. A. Crabtree. iv+112 pp. London: S.P.C.K. New York: Macmillan. 5s. 1922. *357.*
By a former missionary in Uganda.

See also *344* (Missionary Health).

VIII. Missionary Methods

Evangelistic

†WIE SIND BIBLISCHE BEGRIFFE IN EINE HEIDNISCHE SPRACHE ZU ÜBERTRAGEN? C. Schumann. EMM, 1922 (Apr.), 99–104. *358.*

TRÖSTET, TRÖSTET MEIN VOLK. E. Schaeffer. 103 S. Gütersloh: Bertelsmann. M. 15. 1922. *359.*
Auswahl von Predigten und Vorträgen über Judenmission.

†NEUE WEGE AUF ALTEN MISSIONSFELDERN. Fr. Monninger. EMM, 1922 (Feb.), 44–7. *360.*

†KRAMA OF NGOKO IN DE PREDIKING. D. Bakker. *De Macedonier*, 1922 (XXVI[2]), 38–43. *361.*

See also *261* (China Survey); *279, 376* (China); *327* (Madagascar).

Christian Education

Japan

See *259* (Ten Years' Survey, Korea).

China

CHRISTIAN EDUCATION IN CHINA. The Report of the China Educational Commission of 1921–1922. [Printed at present for private circulation among the Mission Boards.] *362.*
See statement by Chairman of the Commission on p. 377.

†CHRISTIAN EDUCATION IN CHINA. Ernest D. Burton. IRM, 1922 (July), 377–89. *363.*

†MISSION SCHOOL STUDENTS AND CHRISTIANITY. Frank Rawlinson. CR, 1922 (Feb.), 99–113. *364.*

A REPORT OF THE GIRLS' SCHOOLS IN SZECHUAN. Ida Belle Lewis. 99 pp. Shanghai: Commercial Press. 1921. *365.*

See also *261* (General Survey); *269–73* (China Education).

India

See *297* (Psychological Study); *298* (Report Nat. Miss. Council).

Malaysia

†GESCHIEDENIS VAN HET ZENDINGSONDERWIJS OP NOORD-NIEUW GUINEA. F. J. F. van Hasselt. MZW, 1922 (LXVI[1]), 43–57. *367.*

†ZENDING EN SCHOOL IN DELI. J. H. Neuman. MZW, 1922 (LXVI[1]), 58–67. *368.*

See also *281a* (Survey of Philippines).

Africa

See *327* (Madagascar).

General

See *338* (Problems of Missionaries).

Industrial Missions

See *298* (India); *376* (China).

Medical Missions

MELLAN URSKOG OCH VATTEN. Albert Schweitzer. Bemyndigad översättning från tyskan av Greta Lagerfelt. 168 S. Illustr. Uppsala: J. A. Lindblads Förlag. Kr. 5.50. 1922. *369.*
See review, p. 448.

See also *261* (China Survey); *298* (Report Nat. Miss. Council); *327* (Madagascar).

Christian Literature

See *259* (In Korea); *261* (China Survey); *298* (Report Nat. Miss. Council).

Bible Circulation

†THE BIBLE: AN UNFETTERED MISSIONARY. John H. Ritson. IRM, 1922 (July), 390–400. *370.*

See also *327* (Madagascar); *358* (Evangelistic).

Work among Women

See *298* (India); *310* (Persia); *376* (China).

General

MISSIONS ET CHRISTIANISME SOCIAL. Tirage à part de la revue *Le Christianisme social.* 140 pp. Paris: Société des Missions Evangéliques. F. 5. 1921. *371.*
Psychologie et pédagogie missionnaires: missions chrétiennes, conversion individuelle et transformations sociales.—A travers le monde païen: la question sociale en Afrique australe, au Gabon, au Cameroun, à Madagascar, en Nouvelle-Calédonie, en Indo-Chine.

IX. The Church in the Mission Field

†HOW CAN MISSIONARIES HELP THE CHINESE CHURCH TOWARD INDEPENDENCE. J. L. Stuart. CR, 1922 (Apr.), 113–7. *372.*

†SOME VERIFIED PRINCIPLES OF SELF-SUPPORT. W. A. Mather. CR, 1922 (Jan.), 20–8; (Feb.), 89–95. *373.*

†WHAT DOES THE NATIONAL CHRISTIAN CONVENTION MEAN TO ME? T. Z. Koo. CR, 1922 (Feb.), 81–8. *374.*

†THEMES OF THE NATIONAL CHRISTIAN CONFERENCE. CR, 1922 (Mar.), 167–86. *375.*

†THE WOMAN'S VIEWPOINT. CR, 1922 (Jan.), 37–43; (Feb.), 121–5; (Mar.), 186–95. *376.*
A series of articles on the place of women in the Church, Christian women and the industrial situation, women's evangelistic work.

†GEISTESZUCHT UND KIRCHENZUCHT WÄHREND DER ERWECKUNG AUF NIAS. E. Fries. AMZ, 1922 (Jan.), 15–27; (Feb.), 33–44; (März), 65–73; (Apr.), 105–112; (Mai), 142–51. *377.*

†NIASSISCHE PANDITA. E. Fries. EMM, 1922 (Jan.), 4–11; (Feb.), 35–43; (März), 70–7; (Apr.), 104–10; (Mai), 141–9. *378.*

SUNDAR SINGH, DER PILGER. W. Müller. 48 S. Basel: Missbuchhandl. 50 cents. 1922. *379.*

†SADHU SUNDAR SINGH. H. W. Schomerus. AMZ, 1922 (Apr.), 97–105. *380.*

See also *259–60* (Korea); *261* (China); *281a* (Philippines); *298* (Report Nat. Miss. Council); *299* (Conference Indian Christians); *317* (Abyssinia); *325–6* (South Africa); *327* (Madagascar); *338* (Problems of Missionaries).

X. Comity, Co-operation and Unity

CHRISTIAN UNITY: ITS PRINCIPLES AND POSSIBILITIES. xiv+386 pp. New York: Association Press. 1921. *381.*
One of a series of studies by the Committee on the War and the Religious Outlook, constituted by the joint action of the Federal Council of the Churches of Christ in America and the General War-Time Commission of the Churches. A background of information is given in some historical studies of the development of the denominations in the United States and their attitude toward one another at different periods. The main purpose of the report is to describe the present status of the movement toward church union, to analyse the problems and to lay down some principles which condition further progress.

†DIE ERSTE SITZUNG DES INTERNATIONALEN MISSIONSRATES. W. Oettli. EMM, 1922 (Jan.), 11–22. *382.*

†ERSTE SITZUNG DES INTERNATIONALEN MISSIONSRATES IN LAKE MOHONK. W. Oettli. *Eiche,* 1922 (Jan.), 15–20. *383.*

See also *245* (Sweden); *259* (Korea); *281a* (Philippines); *298* (Proceedings of Nat. Miss. Council, Poona); *327* (Madagascar); *374–5* (Chinese Christian Convention).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

RELIGION UND MYTHOLOGIE DER UITOTO. Konrad Theodor Preuss. 365 S. Göttingen: Vandenhoeck u. Rupprecht. 1921. *384.*
Einer sorgfältigen Einführung folgen Texte der südamerikanischen Uitoto Indianer in Ursprache und Übersetzung. Ein Schlussteil soll noch folgen.

L'ÉTAT ACTUEL DU PROBLÈME TOTÉMIQUE. Étude critique des théories sur les origines de la religion et de l'organisation sociale. A. van Gennep. 363 pp. Paris: Leroux. F. 25. 1920. *385.*

LA MENTALITÉ PRIMITIVE. L. Lévy-Bruhl. Travaux de l'année sociologique. 538 pp. Paris: Alcan. F. 25. 1922. *386.*
Étude psychologique des races primitives. Très riche documentation, en grande partie missionnaire.

See also *322–3* (Central Africa); *326* (Ethiopianism).

Religions of Japan and Korea

QUELQUES PAGES DE L'HISTOIRE RELIGIEUSE DU JAPON. M. Anesaki. Paris: Bernard. F. 21. 1921. *387.*

Brilliant lectures given at the College de France, dealing with great figures of Japanese Buddhism.

See also *259–60* (Korea).

Religions of China

THE RHYTHM OF LIFE: Wisdom of the East, based on the philosophy of Lao-Tse. 'Wisdom of the East' Series. Henri Borel. Translated from the Dutch by M. E. Reynolds. 89 pp. London: Murray. 3s. 6d. 1921. *388.*

†DER UNBEKANNTE GOTT. C. J. Voskamp. *Miss. u. Pfarramt,* 1922 (Jan.), 1–6. *389.*

†DEN ÄDLES LAG. Några grundtankar i konfucianismen. Ingeborg Wikander. SMT, 1922 (3), 118–30. *390.*

See also *261* (China Survey).

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ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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THE
INTERNATIONAL
REVIEW OF MISSIONS

THE MISSIONARY SIGNIFICANCE OF THE LAST TEN YEARS

V. IN THE SOUTH PACIFIC

I. SEEN FROM AUSTRALIA

By J. W. BURTON

There are many respects in which the mission fields of the South Pacific differ from those in other parts of the world, and a sense of these differences is a necessary element in our consideration of the work that is being done.

Differentia

It must ever be remembered that, in the main, the missionaries in this part of the Southern Hemisphere are engaged among people of comparatively low mentality. It is not to be supposed that the intellect itself is essentially weak—indeed most competent observers are insistent that the Pacific Islanders, within the orbit of their experience, have more than ordinary capacity—but conditions of life, through unregistered generations, have created a peculiar atmosphere in which the soul breathes heavily. We sometimes speak of these people as child-races, but that term, true as it is in many

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respects, requires considerable qualification. Childhood is alert in interest, eager in effort, quick in response; it is conative. But what most strikes the observer is that the average native in the Pacific lacks these characteristic qualities. He is slow to understand, dull in apprehending the significance of a new circumstance, and reacts only feebly to unfamiliar stimuli. It seems therefore truer to say that we have in the Pacific peoples of imperfect development. Through long ages they have been apart from the rest of the world, and the blight of insularity has fallen upon them. The spirit of competition has had too narrow an area in which to stretch itself, and there has been a curious defect in function in consequence. All the voyage of their life has been bound in shallows and miseries, and—as yet—the adventure and peril of deep-sea sailing are not theirs. In dealing with such races much patience is needed and it is manifestly unwise unduly to hurry them in their movement towards better life.

Moreover, there is the difficulty of dealing with relatively small aggregations of people differing as they do so vastly in language, custom, tradition and race. What is true of a Maori, or of a Tongan, may be utterly false of a Papuan or of a New Hebridean. Only in two or three cases, for example, is it possible to find more than 25,000 natives who can understand one language. In most cases the several dialects are spoken by only a few thousands, and often to travel a few miles means to enter a new lingual area. Obviously missionary work among such small population is difficult as well as costly. Geographically too the people are apart. Vast ocean distances make almost impracticable any co-ordinated policy such as is possible in large areas. At present, facilities for travel are exceedingly limited; and often ridiculously long distances have to be traversed in order to reach places comparatively near. For instance, Tahiti is only a few hundred miles from Fiji; but if a Fijian missionary wished to pay a Tahitian missionary a visit, he would have to travel

to Sydney, thence to Tahiti, again to Sydney and back to Fiji. Furthermore, in the older continents, the South Pacific is practically unknown. Even in a magazine with so wide an outlook as the *International Review of Missions* there is only occasionally the scantiest reference to the Pacific. And at this we neither wonder nor complain; for we are, at present, out of the great stream of human thought and activity, and we cannot be surprised that great lands such as India, China, Africa and Latin America, with millions of inhabitants, overshadow small island groups with mere hundreds of more or less primitive souls.

And yet the Pacific is not without importance. There are some phases of its life which will repay the study of the most thoughtful. There are here experimental plots where we can watch growth under conditions of our own making, and where, maybe, we shall be able to cull seeds for planting in wider areas.

The New Era in the Pacific

It is usually the tragic and romantic past of these Islands which engages the attention of people in the Northern Hemisphere. The 'glorious gospel triumphs' in Tahiti, Tonga and Fiji are still, and justly so, some of the pulpit and platform stock of the Christian apologist. The most awful forms of savagery and the most cruel horrors of heathenism have found expression in these 'summer isles of Eden lying in deep purple spheres of sea.' Savagery and heathenism had romantic setting. There were wonderful kingdoms lorded over by native chiefs of extraordinary strength of character. Pomare, Hongi, Tubou, Thakombau, are examples of rare and kingly dignity, combined with an almost devilish cruelty and barbaric inhumanity. But these old kings have gone and with them the old political allegiances. Over every island in the Pacific there floats in the trade wind the flag of some European power. Tonga still retains a semblance of native rule, but it is to all intents and purposes a British possession.

More important than these external changes are the

new conditions arising out of modern commercialism. On the blue waters of the Pacific are ships of almost every nation, and their wash breaks in impetuous waves upon once languorous shores, casting up much both of good and of bad. To-day every native outrigger is rocking uneasily. Sugar, copra, rubber and bananas have displaced old deities, and their eager worship has brought much wealth to those nations who, by some strange turn of Fortune's wheel, have become the political owners of the Pacific. But ugly doubt rises in the thoughtful mind as to whether the commerce has brought any correspondingly reciprocal wealth to the native peoples themselves. The bulk of evidence seems to indicate that the strong have wickedly taken advantage of the infirmities of the weak, and modern civilization has left a trail marked by gin bottles, deserted villages, broken peoples and moral wreckage.

However, whether we like it or not, this new era is definitely and permanently here. The last ten years have only accentuated the dangers to native races of a civilization bearing the name, but containing so little of the quality we call Christian. The tragedy and sorrow are that a selfish and unscrupulous commercialism is seemingly outpacing the Evangel which alone can check the greed and rapacity of man.

The Great War

Chiefest among the changes during the last ten years is that of the new political ownership as the result of the Great War. Half the entire population of the Southern Pacific has changed allegiance. There are thousands who are not conscious of any such alteration in government, for they are still ' raw heathen ' ; but to the few who dimly understand, it matters very little whose flag floats among the coconut trees. The average native takes changes of this kind with a stolidity at which we marvel, and though he will courteously declare that the vanquished government was the worst that had ever been known in the whole earth, and the present the best in the universe, he would make the same remark whether

the newcomer were British, German, Dutch, French or American.

German Missions

The German nation owned large areas in the Pacific, and these were the most densely populated—if such a term can be applied to land with so meagre a number of inhabitants. In 1914 the Australian Expeditionary Forces captured German New Guinea (which includes a portion of the mainland of New Guinea, the Bismarck Archipelago, Buka and Bougainville in the Solomons Group). The New Zealand Expeditionary Force also hoisted the British flag over German Samoa. For some years there was military control of the usually unsatisfactory character; but now there is established civil authority in both places, and earnest efforts are being made on the part of government officials to acquaint themselves with new conditions and to make provision for the needs of native life.

We are not concerned, in this article, with the political aspects of the change of ownership; we are interested only in so far as it is related to the missionary enterprise. In all justice it must be said that our missionaries are practically unanimous in stating that the late German Government gave every reasonable assistance to missionary work and that its influence was of a healthy kind. A large majority of the missionaries at work in these territories were German nationals. The Lutheran, Roman and Methodist missions were staffed principally by Germans. At the outbreak of war there was much apprehension on the part of those whose interests are broader than national lest the kingdom of God suffer. The natives had seen German and British missionaries working side by side in love and amity, and then, with a suddenness that staggered them and from causes of which they could have no intelligent conception, they found that their common pastors were technically enemies one to another. Great praise must be given to the missionaries of both nationalities for the self-restraint and Christian spirit they manifested

in particularly trying circumstances. On the one hand the Britisher endeavoured to make conditions as easy and unhumiliating as he could for his less fortunate brother, and on the other hand, the German tried not to embarrass his British fellow-worker either by word or deed. The Methodist Mission, yielding to pressure at the home base, voluntarily recalled its German missionaries, and at great expense arranged for their maintenance and comfort until they could be repatriated. The Roman Catholic and Lutheran Missions having their headquarters in Germany and France were in a more difficult position, and there was much apprehension in missionary circles lest the missionary interests should be damaged by the total and immediate withdrawal of these workers ; for there was no possibility of replacing them from the Australian missionary constituency. There was a sense in which the progress of the Kingdom did suffer greatly, but the injury would have been much more serious had not the Commonwealth Government in 1921 agreed, mainly on the representations made to it by the United Missionary Council, to allow a term of seven years in which to change the staffs of the several missions. Possibly, before that term expires, Germany will have entered the League of Nations, and automatically the restriction will end.

We are thankful to report that the work of the Lutheran Mission is now being carried on with even greater energy. Largely helped from the Lutheran Church in the United States of America, men and money are pouring in to the late German territory, and under Australian management much success is evidenced.

Conditions in Samoa were not so difficult for the missionary societies, for two British missions were at work and the political changes had no large effect upon the personnel of their workers.

It is to be hoped that the Christian Church in Australia and New Zealand will realize responsibility for these Mandated Territories, and give freely wealth and man-

hood in order to carry out the new task. The Federal and Dominion Governments are sensible of their duty, and an effort will be made to observe not merely the letter but also the spirit of the Mandates—unless the gilded hand of commercialism shoves justice aside. The regulations for the territory under the Australian Mandate are now published, and, within the bounds of the recognized systems of exploiting native labour for commercial ends, they are exceedingly fair and even generous. The danger lies, however, in the administration of these ordinances, and though the present Administrator, General Wisdom, is an honourable man of strong personality, and one who will do his utmost to check the greedy, unscrupulous commercial elements, much must necessarily be left to subordinates. The pity is that the Commonwealth authorities could not be induced to follow the example of the West African administrations and to substitute a system of peasant proprietorship for the capitalized and profit-seeking enterprises.

The Mandatories

As Australians we are peculiarly fortunate in having as our Lieutenant-Governor in the Commonwealth Territory of Papua,[1] Judge J. H. P. Murray (brother of Professor Gilbert Murray). Sir William Macgregor, the first Administrator, inaugurated a native policy which had for its primary object the highest welfare of the native population. 'We went to New Guinea for our own ends, and this fact should never be forgotten in dealing with the natives of that country,' he stated at the close of his administration. The policy of Macgregor has been carried out and developed by Judge Murray in a manner which pays tribute both to his statesmanship and to his humanitarian principles. In his *Review of the Australian Administration in Papua from* 1907 *to* 1920 the Lieutenant-Governor writes :

Progress in Papua

[1] Papua is the name of the south-eastern portion of New Guinea (late British New Guinea) now under the jurisdiction of the Australian Commonwealth; the western half of New Guinea is Dutch New Guinea; and the rest of the island (late German New Guinea) is mandated to the Commonwealth.

The Government has also a duty towards the natives; this duty arises from the fact that we have come here, annexed their territory, and made them British subjects. Having annexed the territory we must pacify it—put down head hunting, etc.—and this we have done to an extent far exceeding anything that has been done by our neighbours. We must also combat diseases, as, e.g., dysentery and venereal disease; this we are doing with very fair success already, and we expect to be able to make greater efforts in the future.

Another important duty is to encourage the natives to work—to encourage them in habits of industry. Unskilled labour in the service of the white man is an excellent thing as a beginning, but the more ambitious of the natives should have something to look forward to as an end. Consequently we are taking steps to assist in the education of the natives, both general and technical, and by a system of 'native plantations' we expect to be able to improve native agriculture, and to increase the economic value of the territory.

The money for native education will be provided by native taxation; native taxation in Papua is not intended as a means to induce natives to 'sign on.' The sole object of the tax is to raise money for native purposes, such as native education; the money raised by the tax does not go into general revenue but is paid to a special account.

The indenture system still exists in Papua, but the objective of the Administration is to use it as a stepping-stone to some higher level and eventually to eliminate it.

Free labour was, therefore, out of the question in Papua, and the only alternative was to adopt the system of indenture that was already in existence, and to try to work through that system to an ultimate ideal of free labour. This can only be done by a very gradual and careful modification of the restrictions incidental to indenture, and by an avoidance of anything that might have the effect of stereotyping that system as a permanent part of our policy. It will not be in this generation that we shall be able to substitute free labour for indenture, but free labour is surely the system which we must seek to establish eventually.

Missions in Papua

Christian work in Papua is carried on by the Anglican Church (Australian Board of Missions), the London Missionary Society, the Methodist Missionary Society of Australasia and the Roman Catholic Mission. To each of these organizations a 'sphere' is allotted so as to prevent overlapping and the possibility of friction. Considerable progress has been made during the past ten years, and possibly one-third of the native population of Papua has been more or less influenced by missionary activity.

In the three Protestant organizations great efforts are made to create a type of Christianity that shall be indigenous. Colleges for the training of native teachers and pastors are being vigorously carried on, and already a large staff has been equipped. Two native priests and five native deacons have been ordained according to the rites of the Church of England, and in both the Methodist and the London Missionary Societies a native ministry of no mean quality is being raised up.

The Abolition of Indian Indenture in Fiji

For over forty years there have been East Indians in Fiji. They were brought from India by the Fiji government under the indenture system. The terms were that the immigrant should remain for five years under indenture to an employer, for five years further as a 'free' man, choosing his own employer, or cultivating the land; and at the end of these ten years he could elect either to remain in Fiji or to return passage paid to India. Rates of wages were low, the accommodation provided was wretched, and the general conditions were such as to cause us shame as we recall them. Very real injustice and often great cruelty were meted out to these labourers by some of the employers, and over and over again missionaries, both on the platform and in the press, raised their voices in protest. In 1910 the present writer declared:

> The system is a barbarous one, and the best supervision cannot eliminate cruelty and injustice. Such a method of engaging labour may be necessary in order to carry out the enterprises of capital; but there is something dehumanizing and degrading in the whole system. It is bad for the coolie; it is not good for the Englishman. We are not accusing the overseers, as a class, of brutality—that would be exceedingly unfair; for some of them, the majority of them, are decent, manly fellows who, under peculiarly trying conditions, strive to do the right thing. But when there is a man coarse, sensual and brutal—a Legree—the system plays into his hands. He can wreak his revenge or gratify his base passions without any great fear of discovery. For such a man the most powerful deterrent to wrong-doing is the coolie's cane-knife.

The man who was the most powerful instrument in the breaking of the indenture system was the Rev. C. F.

Andrews (late of the Cambridge Mission at Delhi and now an associate of Rabindranath Tagore). An official commission of enquiry had been sent out from India to Fiji in 1913, but its scope of reference was narrow and embraced merely the material and economic conditions. Enough, however, was reported to arouse tides of feeling in India. In 1915, on behalf of the leading Indian representatives on the Viceroy's Council and with the approval of the Viceroy himself, Mr Andrews and Mr W. W. Pearson visited Fiji in order to make an independent inquiry. The subsequent report was a sweeping condemnation of the whole indenture system and a fuller revelation of the glaring abuses and callous treatment of the Indian coolies in Fiji. There was the usual exchange of minutes between the British authorities, and several attempts were made to side-track the movement and to baulk further discussion ; but by this time Mr Andrews had gained the ear of India, and in 1916 was again sent out to make fuller inquiry. His report on this occasion roused India to a white heat of anger, and as it was just about the most critical period of the war such anger had more than usual significance. After huge meetings of protest had been held, and much discussion by the authorities in India, Fiji and London, the indenture system was finally broken and every Indian in Fiji is to-day a free man. At the present time another commission is just returning from Fiji. This breaking of the indenture system has given the Christian missionary fuller opportunity, and the missions of the Methodist and Roman Catholic Churches, together with a small Anglican Mission on Vanua Levu, are earnestly prosecuting the task. Considerable progress has been made ; but the work is intrinsically difficult and exceedingly slow.

Native Education

Until quite recently the governments in the Pacific had not conceived it to be part of their duty to provide for the education of native races. The missions, in the absence of any government policy, or even of government assistance, for many years had carried

the whole burden of education—and carried it magnificently. Hundreds of schools in the Pacific were founded by the various missionary bodies and over large areas such as Tonga, Samoa, Tahiti, Cook Islands, Fiji and portions of New Guinea and the Solomons, the whole population was instructed without a farthing of cost to any government. Within the last five years there has been some movement on the part of the governments, and in several groups proposals are being made for education on a much more ambitious scale than could possibly have been attempted by the missions. In Fiji, quite an elaborate scheme of education has been outlined, and though, when it comes to practical application, much modification will be needed, it is a sign of the times. In this scheme, provision is made for a system of grants to private schools, which means, of course, mission schools. The success thus far has been only moderate, and only a comparatively few children are benefiting from a relatively large expenditure of money. In Samoa, the Cook Islands, Papua and the Mandated Territory also, there are schemes afoot.

The main criticism of the government education policies is that the curricula are not nearly practical enough in character, and therefore not likely to be of much immediate benefit to a population just emerging from the Stone Age. The supreme need of the Pacific Islander is education for life, and as the life of the vast majority (fully 90 per cent) must necessarily be that of agriculture and of manual labour, the education must follow narrowly these lines. We are in sore need of a Booker Washington or a Robert Moton to direct our educational efforts into sane and reproductive channels. There are, however, some signs that both government and mission are feeling the need of a system of education which shall be in closer relation to the actual life of the people. In Samoa, the London Missionary Society has a capital industrial school, and in Fiji the Methodist Mission in addition to its technical schools has just received back from the Hawkesbury (N.S.W.)

Agricultural College two Fijian young men who have undergone a full course of training. It is proposed to use them as instructors in Western methods of agriculture.

The Church in the Mission Field

Amongst the primitive peoples of the Pacific the ideal of an indigenous Church, self-supporting and self-propagating, is one that can be realized only slowly. But the ideal is ever before us, and even among these untutored people the response has been nothing short of remarkable. Experiments of various kinds have been made, followed by more or less success. Tonga and Samoa are financially independent of the home Church. Not only do they support all their native workers, but they pay the full salary of the white workers (including all travelling and furlough allowances) and in addition contribute not inconsiderable sums to the funds of the Methodist and London Missionary Societies. This is almost true also of the work among the native Fijians—though of recent years, owing to increased expenses and economic causes, the Fijians have not been able to contribute the whole cost of the white missionaries. We realize, however, that we have not yet reached a perfectly satisfactory basis. It is one thing to raise sufficient money to provide for financial responsibilities ; it is quite another matter to lift the native Church to a truly spiritual level where it can be safely left to administer its discipline and provide for its healthy continuance. The last annual meeting of the Methodist Board set up a commission to investigate and to recommend to the General Conference of 1923 a system of self-government and self-support.

The finest testimony to the reality of the Christian spirit in the native Church is the eagerness with which our church members offer their lives for service in unevangelized areas. Tonga, Samoa and Fiji have provided the main expeditionary forces which are subduing Papua, New Britain and the Solomons ; and these sons of cannibals have shown that already are they the sons of God. And there is as yet no dearth of volunteers for regions where

malaria, blackwater fever and poisoned spear are almost commonplaces. An interesting development of the missionary spirit is a proposal from the Samoan Church not only to provide Samoan missionaries for the heathen parts of the Solomon Islands, but to make itself responsible for the full support of these missionaries.

J. W. Burton

II. SEEN FROM GREAT BRITAIN

By FRANK LENWOOD

The subject of missions in the Pacific is so large that, though Mr Burton's article is packed with information, room is left for a further contribution. Small and distant as are the islands of the Pacific, they yet offer interesting opportunities of experiment in church government and missionary method. The successes in the South Seas at the beginning of the last century gave heart to friends of missions all the world over. Just so the experience of these same islands in 1922 may be almost classic in the light it offers to the missionary thinker.

The Problem of Communications

Take first the problem of communications. What Mr Burton has said is startling enough and yet free from the smallest tinge of exaggeration. A correspondent from the Melanesian Mission points out that the traveller who wants to reach the Solomons from the adjacent New Hebrides must go down to Sydney and start back from there, thus multiplying his journey by about six! All friends of the Pacific hoped for an increase of shipping facilities as tonnage was released from military use, and it has been a great disappointment to find that at the end of 1921 the number of ships running through the islands, and even along an important coast like that of Papua, was less than in the worst days of war isolation. Even the fact that the war has developed seaplanes (in some ways peculiarly suited to the lagoons of the coral

groups and likely, therefore, to be an important means of visitation in the not distant future), does not make up for this present isolation which must be faced and, where possible, palliated. It is worth while, therefore, to realize how good communications help and their absence hinders. There is a regular inter-island service in the Loyalty Islands. The missionaries of the Paris Society from New Caledonia were able to visit the island of Mare frequently and so it was possible to continue the work during the war though no resident missionary was available. Again the London Missionary Society has just handed over its work on Lifou and Ouvea to the same French body because it was unwise to retain so isolated a station, while the French had friendly missions on either side. In the Gilbert Islands, on the contrary, there is only the most uncertain and irregular opportunity for travel upon commercial boats. In 1917 the American Board transferred its charge in the Northern Gilberts to the London Missionary Society, largely on the ground that the *John Williams* run by the L.M.S. offered a chance of visitation beyond the capacity of the American Board. Since then the L.M.S. itself has found the inflated cost of the ship a great burden, but has sought in vain for any honourable means of escape. If the *John Williams* were taken off, the Gilbert Islands, to say nothing of the ten or eleven atolls in the Ellice and Tokelau Group, would be without any Christian supervision. To cease to run the ship would be to cease to do missionary work at all. Again in 1913 the L.M.S. found itself constantly hampered by the recent inclusion of the Torres Straits in Queensland territory. Frontier regulations restricted all movement to and from Papua and it was natural to transfer the supervision to the Bishop of Carpentaria on the other side of the Straits. All these instances show the importance of communications.

(*a*) Necessitating Transference of Missions

There is another angle from which they should be regarded. Good communications make it possible to reduce

the European staff. In many groups Christianity is so firmly established that two or three visits a year provide the stimulus and counsel which are necessary to revive the spirits and the zeal of the native leaders. Under such circumstances the reasonable reduction of the European staff will make for the health of the Church. The white man's continuous presence tends to keep the people spiritually undeveloped, because they are never thrown on to their own resources. The Roman Catholics, who are celibates and whose missionaries expect far less frequent furloughs than is the case with other societies, incline to a system which means large staffs of people upon single islands or close-set groups. It is doubtful whether to dispense with furloughs, heroic as it seems, is good for the missionary himself. But assuredly a large and permanent European staff retards the development of the native Church. For the most part the non-Roman missions, depending on frequent visitation, have evolved another policy, which produces sturdy native leadership because Europeans are few.

(*b*) Concerning Need for Europeans

Again the value of frequent intercourse may be traced within the life of the churches themselves. It is one of the first principles of missionary administration that it is far safer and more educative to trust a body representing the whole of the native life than to single out individuals and, as it were, make them European missionaries in all but colour. This of course involves the creation of corporate church courts. The work in Samoa and Fiji, where there are regular systems of minor and major councils of the church, is in marked contrast as regards dignity, competence and spiritual power, with that of the Cook Islands, which are separated by eighty or one hundred miles of sea. Other things being equal, every part of the machinery of a large church is likely to be more effective than that of a smaller body which can call upon fewer brains and draw on a narrower range of experience. The key to all the external problems of missions in the Pacific is found in communications.

(*c*) Retarding Church Organization

There is one sentence in which Mr Burton's article may require a certain caution. The sentence runs, 'It is quite another matter to lift the native Church to a truly spiritual level where it can be safely left to administer its discipline and provide for its healthy continuance.' Such a sentence may be taken by the unthinking as justifying the common assumption that, when the native Church is sufficiently organized, it can be left to itself. We do not say that a point will never arrive where this is possible. We are only speaking of the practical politics of the next century. Nor does the principle apply to the advanced peoples, though experience in the Pacific and in other primitive communities has some bearing even for India, China, and Japan. But among primitive peoples the policy of withdrawing the white missionary is based on failure to think out the problems and is almost certain to issue in disaster. Conclusions drawn from the sad experience of the American Board in withdrawing from Hawaii are corroborated by stories of similar action in South Africa and British Guiana under the L.M.S. followed by results as unhappy. The main factor in the problem—it is important to grasp this clearly—is not the development of the church life of the natives, but *the condition of the churches of our home lands* and the kind of men and women other than missionaries they let their country send out to the islands of the Pacific.

Inter-relation of Native and Home Churches

In saying this we do not belittle the grace of God or the power of His Spirit. If the missionaries can succeed in developing a strong native Church, it is conceivable that in an area where it has only to deal with the problems indigenous to the soil it may hold its own against temptation and grow steadily into the stature of the fullness of Christ as it is able to understand Him. But there is no such area. Where is the place where white men do not come? Where is the tribe which is unaffected by world commerce? On what island do schooners not land white men and Asiatics whose first thought is to

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find women ? It is precisely the strongest churches which have to stand the fiercest blast of these temptations. In the larger settlements there are cinemas picturing the sensational and immoral side of European life, while in such settlements any able native finds the way of material gain opening broad before him and easy for covetous feet to tread. Here for instance is the report of the Paris Society :

> . . . At the present time, our missionaries are very busy with a campaign which has in view the protection of Papeete, the capital of the island of Tahiti, against the installation of a gaming house and a house of debauchery for the use of the Australians, Americans, etc., whom it is hoped to draw under the pretext of a tourists' cruise into the Australasian Islands. A considerable immigration of Chinese, which is taking the place little by little of the native population, does not help to facilitate the task of the missionaries . . .

There is no such thing to-day as a primitive community untouched by western influence. Once this is understood, it is surely plain that we have no right to expect these simpler peoples to meet unaided the temptations thrust upon them by world intercourse. The missionary problem of the primitive races to-day is concerned less with brown and black men as such, than with the impact upon them of the white and Asiatic races. White and brown together make the problem, white and brown must stand together to solve it. The conclusion of the whole matter is that to leave these native churches without the friendship and guidance of white men is to make certain the decadence of church life and to endanger the very physical existence of the tribes themselves.

But this does not mean continued white domination. The missionary must be the friend and counsellor, the teacher summoned by the Church to conduct its training institutions and in all respects the helper rather than the supervisor of the native Church. Nor does it mean that the societies will continue to bear the burden of financial support. Mr Burton points out instances in which the native churches are now providing

Financial Support

for all the expenses of the mission, including the salaries and furlough charges of the European missionaries. This is not a piece of, so to speak, accidental and superfluous success. It is something without which, in the condition of these islands, it would be impossible to say that success had been gained. For the most part the islands of the Pacific are wealthy, relatively far more so than the great countries of the East. They produce easily and the natural needs of the people themselves are few. It would be most unfair that the contributions of European Christians, including many who give loyally out of narrow means, should go to provide that service for which island communities can perfectly well pay. To put the same thing in another way, it would be wrong to divert money from evangelization in order to subsidize established church life in islands where every village is proud to call itself Christian. Yet the European missionary is an indispensable part of the local church organism. It follows that the Church ought to pay for him. That is happening already in Samoa and Fiji and it may well be the example for a new and happier method of dealing with developed churches among primitive people. Incidentally the fact that the native Church pays to the society the expenses of the mission (probably it should not be allowed to deal directly with the salary of missionaries) will help to insure that the missionary does not dominate. He will always have in mind that it is the conviction of the native Church which keeps the mission in being and he will rely not on any human authority, but upon spiritual power and friendship. There will, of course, be dangerous corners requiring care in the turning, but such are met in the course of any other policy.

Native Missionaries

It is well also to lay stress on the unique contribution of the islands first Christianized towards the evangelization of the rest. Every important mission in the Pacific has made use of brown missionaries who deserved the name as fully as the best of those who went out from Europe or America. The past ten years have

seen a considerable decrease in the employment of this method, for the simple reason that the native leaders of the countries to which these brown foreigners were sent have been developed under the influence of these same foreigners to a point where they can stand without assistance. But it is imperative that we should do justice to the part played in the last half-century by these South Sea pioneers of the Cross. Distance has prevented our eyes from estimating the scale of their service and their own modesty of heroism has concealed their achievement from all but those who know them best, yet it is very doubtful whether in the greatest ages of church history there has been any story like that of these island Christians who, in surroundings far more foreign than we ordinarily reckon, lived and died that they might spread a Gospel their own people had first heard fifty or sixty years before. In Papua one society alone has in fifty years lost three hundred men and women; yet volunteers still come. It would be hard to discover greater proof of the living power of Christ among primitive peoples.

Vital Statistics

In the Pacific, statistics of births and deaths are specially significant. Reports from the Paris Missionary Society show that the population in Tahiti is falling at an ominous rate. The contributions of the churches have gone up from Fr. 114,000 to Fr. 150,000, but the number of adult church members has fallen from 4500 to 2600. It is happier news that in many groups of the Pacific it would appear that the decline in the birth rate has been arrested. There is a good deal of evidence to show that where missions have given to the natives an independent life and the self-consciousness which comes from an assured place in the world's service, the population tends to maintain its level. It is probable that hookworm and similar enervating diseases have been largely responsible for the fearful rapidity with which whole populations, as in Samoa towards the end of 1918, have gone down before epidemics. Much too depends on whether the native can

be kept on the land. Wherever the village can be retained as an independent entity manifesting by its customs its continuity with past history and can secure the land necessary for its cultivation, the chance of survival is enhanced. In some regions there is a movement to imitate the wise developments of West Africa and encourage small native proprietorship. A living Church, a humane system of land tenure, and good sanitation seem to be the best guarantees of the existence of these interesting people.

The Influence of Government

Two or three correspondents draw attention to the growing influence of Government—it would be easy to write ' of secular Government '—but the happy experience of many of our missions would forbid the use of the word. In the Pacific there is much to show that ' the powers that be are ordained of God.' The scandal of the condominium in the New Hebrides still continues, it is true, and there are individual instances in which men holding subordinate positions ignore or betray their trust, but the general trend of government in the Pacific is for righteousness. To take one example, in the past two years the Lieutenant-Governor of British New Guinea has been attacked by certain white settlers on the ground that his policy ' ignored the interests of the Colony,' in plain words, protected the native too much from the exploitation of the European. Similar criticism was directed against at least one Governor of German New Guinea before the war. To such governments missions are bound to give support.

Education

As Mr Burton suggests, the increasing co-operation of the last ten years has shown itself mainly in the sphere of education. In several cases subsidies are given to the mission schools and it seems likely that on the medical side also Government may be glad to avail itself of mission help. For the most part these education grants are given under a stipulation for an elementary form of manual or industrial training, which is healthy enough, but there is a danger that some of these incipient ' codes ' may lay too much stress upon English. English certainly

occupies too large a place in schools controlled completely by Government, most of the leading teachers having no facility in any other tongue. There is no doubt that English should be taught, but experience in other fields would suggest that to teach everything in English is likely to sterilize the native intellect. Taking things, however, in the broad and large, the governments of the Pacific are working actively for the native good.

The Genuineness of the Church

But all that has been said is of less moment than the growth of the Church. That the Church has grown in numbers, dignity, influence and above all in genuine religion, there is abundant evidence. Its life is of course primitive enough, even in the more developed islands where Christianity dates from three generations back. The Christians may not understand their Master's teaching as well as we do, but they are wonderfully faithful in obeying what they do understand and indeed in some respects reveal a simple loyalty which is not common in the West. If our mission boards offer our best to them, their corporate choice (with short and individual aberrations) will fix unerringly upon it and they will give the go-by to the flaunting vanities of so-called civilization. Among their leaders are solid, faithful men. There is no part of the work which has not had its martyrs in the past and which has not its saints to-day. But we still have our responsibility towards them. Stumbling-blocks are set at many points in the path of these little ones and, though they are few in numbers and statistically unimportant, the Church of Christ in the West will bring judgment on itself if it fails to protect them.

FRANK LENWOOD.

THE NATIONAL CHRISTIAN CONFERENCE IN CHINA

By FLETCHER BROCKMAN

THREE National Conferences serve as distinct land marks in the past quarter of a century's progress of the Christian Church in China. These are the Morrison Centenary Conference, held in 1907 ; the Conference under the leadership of Dr John R. Mott, as Chairman of the Edinburgh Continuation Committee, held in 1913 ; and the National Christian Conference which has just closed.

The Morrison Centenary Conference was composed of delegates chosen from practically every missionary society working in China. Indicative of the state of development in the Christian enterprise in China up to that time was the fact that this Conference, which was called to celebrate the one hundredth anniversary of the inauguration of Protestant Christian effort in China, was a meeting of missionaries, and missionaries only. There was not a single Chinese delegate on the floor of the Conference, and not a Chinese speaker on the platform. Still more remarkable is the fact that neither missionary nor Chinese Christian seemed to be conscious of any incongruity in thus excluding the Chinese from participation in the Conference. China had at that period great missionaries : literary workers like W. A. P. Martin, Young J. Allen and Timothy Richard, whose writings were known by every scholar in the empire ; educators such as M'Tier of Shantung, Sheffield of Peking, and Miss Laura Haygood ; administrators among whom were Hudson Taylor, Griffith John and J. Campbell Gibson ; but of Chinese Christians there were none who exerted more than a local influence. No one thought of the Christian Church as a national force. The persecution

of the Manchu and ridicule of the *literati* had made it weak and timid. The Church was something to be protected, mothered, trained—not to be consulted. Chinese Christian leadership, even in exceptional and sporadic instances, had hardly begun to emerge.

The one outstanding issue before the Morrison Centenary was co-operation. The greatly increased number of new missionaries during the preceding decade and the rapid growth in all its aspects of the work of the missions was beginning to make evident the folly of overlapping and rivalry. The report of the Commission on the Chinese Church was a sane, balanced, but powerful appeal for co-operation and even for church union. It recommended, as a first step toward union, that the different sections of the same denominational family unite. The pertinency of this suggestion was evident when one recalled six varieties of Presbyterians, five of Anglicans, and of Methodists six, each with a totally different name in Chinese. The suggested changes, largely as a result of the influence of the Conference, have since been brought about.

The influence of the Morrison Centenary Conference upon co-operation and union has not, however, been confined to ecclesiastical bodies. In 1907 there was very little united educational effort. The Conference was the beginning of that significant movement which has brought into being Peking Union, Nanking, Chen Tu, Fukien and Shan Tung Universities, Gin Ling College and several other promising interdenominational institutions. The Conference, however, failed to launch a national agency of co-operation. It is true that a resolution was passed recommending the organization of Provincial Councils, which in turn were to elect a National Council, but the plan proved abortive.

The Conference of 1913 was a direct outgrowth of the Edinburgh World Missionary Conference and was called by Dr Mott during a tour which he made of India, China and Japan at the suggestion of the Continuation Com-

mittee. This Conference marked strikingly the progress which had been made during the five years since 1907 in Chinese leadership. About one-third of the members of the Conference were Chinese. Among these were some of the outstanding leaders of the Conference, including Rev. Chen Ching Yi, who had distinguished himself at the Edinburgh World Missionary Conference, Hon. C. T. Wang, who had served as Vice-President of the National Senate and as a member of President Yuan Shi Kai's cabinet, Mr David Yui, who had just joined the National Staff of the Young Men's Christian Association, President Chang Po Ling, of Nankai College, and Mr Zia Hong Lai, whose writings had attained a nation-wide circulation. The Chinese Church, now free from the tyranny of the Manchu rulers and in full accord with the progressive spirit of the new Republic, was becoming recognized as a national force. Its leaders, although young and comparatively inexperienced in ecclesiastical matters, took their places at once alongside of the ablest missionaries.

The 1913 Conference, profiting by the failure of the Morrison Centenary and following the example of the Edinburgh World Missionary Conference, appointed a Continuation Committee, instructing it to carry out the purposes of the 1913 Conference until a duly authorized National Christian Conference could be held. The Conference of 1913 was not a delegated body. Its members were not elected by the missionaries, the Churches or any other organization, but came at the personal invitation of Dr Mott. The Conference was thus the result of an outside influence and its Continuation Committee had to work without a mandate from the constituency which it was to serve. The Committee was meant only to bridge over the period until the appointment of a Committee or Council by a duly delegated Conference of the Christian forces of China could be effected ; but the war intervened and lengthened its life to nine years by May, 1922. While this lack of an authoritative mandate proved a handicap

which increased as the life of the China Continuation Committee was prolonged, the Committee, since its organization, has been a really great formative influence in all missionary work in China. It had been the one sustained, intelligent force making for national unity amongst the more than one hundred Christian agencies.

The National Christian Conference of 1922 was made up of delegates appointed by Churches, missions, the Christian universities and colleges, the Young Men's and Young Women's Christian Associations and other Christian bodies. It was thus a Conference of the Christians in China rather than of the Chinese Churches. Its findings could lay no claim to ecclesiastic sanction ; it could exercise no authority over the church courts ; but it was, in a very real sense, representative of the character and opinion of the Christians.

When the Christian leaders in China during 1921 began planning for a National Christian Conference, they came to realize what a full harvest of vital and urgent issues the fateful years since the outbreak of the world war had brought to the Chinese Church. One of these which could not be ignored by the Conference was the relation between the missionary and the Chinese Church. In 1907 the mission had occupied the whole horizon ; by 1913 the appearance of a small number of brilliant and influential leaders gave evidence of the presence of an indigenous Church. But the past five or six years had brought world-wide and powerful influences making for the augmenting and intensifying of the spirit of nationalism in the Chinese Church. Among these were the loss in prestige of foreign Christianity, due to the fact that the war, with its accompaniments of brutality and relentlessness, was between Christian nations ; the large accession to church membership from among the highly educated, the wealthy, socially recognized and influential classes ; the wide advertisement of the doctrine of self-determination ; the glorification of democracy ; the new, intenser and more

dangerous assaults upon China's integrity by certain foreign countries; and the announcement of plans for unprecedented missionary expansion to follow the completion of the financial campaign of the Interchurch World Movement in the United States. Even the divisions of the country, as a result of the selfish greed of the military *tuchuns*, into half a dozen semi-independent and hostile kingdoms, served to intensify the sense of need on the part of the Chinese people for national solidarity. The demand for self-expression on the part of the Chinese Christians had been for several years growing steadily in volume and intensity. The China for Christ Movement, arising in 1919, although it had a hazy program and indefinite relationship, met with instant and widespread favour among the Chinese Christians because it promised to become an agency through which they might express the spirit of the indigenous Church, free from the taint of foreign influence.

Such was the swelling tide of nationalism in the Church. What had been done to meet it? Since 1907 much; but since 1913 not enough to keep pace with the demand. 'We do not want,' said Dr Chen Ching Yi, than whom there is no one better acquainted with the facts of the situation, 'to build a Church that is foreign, but we must admit that there is still little or no sign that the Christian Church in China is becoming Chinese. The most serious aspect of this problem is not the dependence of the Chinese Church upon the liberality of Christians in other lands. Its dependence upon the thoughts, ideas, institutions and methods of work of others is an even more difficult problem.' The Christians who in all other activities were leaders in the nationalistic movement found themselves embarrassed at the foreign character and reputation of the Church. Dr Chen, in the opening address before the National Christian Conference, in temperate but carefully chosen words, voiced what many Chinese Christians had felt for some years: 'Christianity in China is seriously handicapped

at the present time by being regarded as a foreign religion. This handicap should be removed. We make bold to affirm that it is the right principle, and one applicable to the whole Christian body, to expect the Church to develop along lines that will make it independent of foreign control, and free from the stigma of being a foreign institution.'

The question was no longer whether the leadership and control of the Chinese Church and Christian institutions were to pass into the hands of Chinese. All agreed that this must be. But when and how this was to be done was a question to which some answer must now be given. The difficulties in placing the control of missionary work in the hands of the Chinese were real, and in the opinion of even some of the most forward-looking missionaries, made further delay necessary. First was the comparatively small number of real leaders among the Chinese Christians, and especially among ministers, teachers and other professional Christian workers. This state of affairs may have been due in large measure to the wrong policies of the missions in the past; but, while willing to acknowledge large responsibility for the state of affairs, many missionaries felt that the lack of a sufficient number of Chinese leaders was a fact which made it unwise to place the control of the work now being done by the missionary in their hands. Again, the Chinese Church, they felt, lacked as yet the historic background of western Christianity; it had not thought through the great doctrines which had held the thinking of the West for two thousand years. The young Church might on the one hand compromise with paganism, and on the other, rush into a union of the different denominations with but a shallow understanding of what the denominational differences stood for. Still again, the costly equipment, especially of the universities and hospitals, the intricate ecclesiastical machinery in some of the churches, the large budgets which had been built up, would, if put upon the Chinese Church, be the clothing of David in Saul's armour.

On the other hand, the demand for far-reaching and immediate action was widespread, insistent, and voiced not only by the ablest and most devoted Chinese leaders but by not a few missionaries. The sentiment of many was expressed by a Chinese leader, who, after sounding a warning that a change in policy at this time would inevitably bring in certain instances disappointment and even disaster, continued: 'We should prefer to see the young man whom the Lord loved stumble along in the grave clothes in which he was wrapped than to see him lying motionless and lifeless in the cold grave. Let the Commanding Voice ring to-day in our ears as of old, saying, "Loose him and let him go!"'

But more ominous than words were facts whose significance one could not mistake. Chinese gentlemen of influence and standing in different parts of the country who had spent months in the study of Christianity and expressed themselves as thoroughly convinced of its truth, were declining to identify themselves with the Christian Church because China was being victimized by foreign countries and for them to join the Church, an avowedly foreign institution, meant their implication in this policy of exploitation. Graduates of missionary colleges were showing a strong disinclination for the Christian ministry. It was clear that the question had to be answered now; but the problem of how it was to be answered still remained. One answer was the separation of the Church and the missionary. The indigenous Church would secure the freedom which it desired by severing, as soon as its financial independence had been attained, all relation with the missionary. The missionary would be the pioneer who was to organize the Church, develop it to the point where it could employ a minister, and then move on to hunt out another piece of work. The Christian work of the country would thus be divided into two sections, a foreign and a Chinese, existing side by side but with no organic connexion. This was a consummation greatly

to be deprecated. In those mission lands in which this policy had been followed the results had been unfortunate. The other and very different answer was for the missionary to recognize the leadership of the Christian Church, accept as soon as possible the position of an adviser rather than that of one who controls, but remain as an integral part of the church organization. He would be, not over the indigenous Church nor separated from it, but with it and under its leadership.

The Committee on Arrangements for the National Christian Conference early came to see that the Conference would afford a valuable occasion for making progress in settling this vitally important issue. It would demonstrate on a national scale the quality and volume of leadership which the Chinese Church possessed, would show the welcome which the foreign missionary gave to Chinese leadership, as well as give an occasion for devising plans for making the Chinese Church fit in more fully with the Chinese genius. Notwithstanding the difficulties and dangers involved, the Committee wisely determined to plan the program of the Conference with this issue clearly in mind—to make the occasion of the Conference tell as largely as possible upon the solution of the problem.

Another issue presented itself in the division of the Christian body of China into two groups on certain theological questions. There had been no such problem in connexion with either the 1907 or 1913 Conferences. Throughout more than a hundred years of missionary endeavour, the Christians of China had remained practically free from other than the denominational differences which had been brought from the West, and which, since 1907, had been constantly wearing away. But the past five or six years had brought widespread and persistent agitation of certain theological questions. These questions had been coming to the front for several summers in gatherings of missionaries at Kuling and other resorts. An atmosphere of suspicion and recrimination had been

created. Some of the missionary bodies were so divided that the theological question was often the livest issue at the annual mission meeting.

Would it be possible to hold a National Conference which would not hopelessly split on the theological issue? Some missionary societies, realizing that the National Conference might be divided over matters of belief, authorized the attendance of their missionaries upon condition that questions of faith and order should be excluded from the conference program. The Committee of Arrangements attempted to avoid the issue, both by making clear that matters of faith and order did not come within the purview of the Conference, and by making provision, apart from the election of officers and the ordinary routine matters, for only one decision on the part of the Conference, namely, whether it would make provision for a National Christian Council, or some other national agency of co-operation, or would adjourn, as did the 1907 Conference, without making any provision to perpetuate its influence.

Notwithstanding the excellent work which had been done by the China Continuation Committee, it seemed problematical whether the Conference would make such provision. Some feared the Council as a sure road, intended or unintended, to the break-down of denominations and the creation of one united Church for China. Some objected that, like the China Continuation Committee, the Council would be without authority, and therefore weak; others that, being the creature of a representative body, as the China Continuation Committee had not been, it would have authority and be strong enough to menace the freedom of the Church. Some feared that it was a plan to impose missionary control upon the Chinese for another period; others, that it was a device for turning the whole Christian enterprise into the hands of a few foreign-educated Chinese. Some feared that the Council would become the tool of one theological group; some of the other. The Conference Commission on Organization and Co-operation,

with commendable clearness and frankness, discussed the question in its report, which was printed in both the Chinese and English languages and distributed widely throughout the country before the Conference opened.

For an appraisal of the National Christian Conference some knowledge of the background, which we have attempted to give, is necessary. There were many important things which the Conference did not do, because there were some things which it must do. For the sake not only of the Conference but of all future co-operative efforts attention had to be given to certain main issues.

As to the influence of the Conference upon Chinese leadership and its revelation of the present situation regarding that leadership there can be no doubt. Dr Chen Ching Yi was in the first session unanimously elected President of the Conference and Dr D. Z. T. Yui, Chairman of the Business Committee ; no foreigner was even proposed for either of these, the two most important posts of the Conference. The Chairmanship of the National Christian Council was first offered to Dr Yui and then to Dr Chen, after he had declined to allow his name to be considered for an executive position ; Mr T. Z. Koo was unanimously called to be the senior executive officer. Of the ninety-five members elected by the Conference on the National Christian Council fifty-one were Chinese, and yet this continuous and determined recognition of Chinese leadership was not at the demand of the Chinese but rather of the foreign missionaries. At least two prominent missionaries, both from the interior, where Chinese leadership is less strong, urged in speeches from the platform that the personnel of the National Christian Council should be entirely Chinese ; and it was the Chinese only who objected to the provision. The Chinese delegates did not fail to speak out plainly as to the importance of making the Church indigenous, and of taking immediate practical steps to bring this about. But not a word was said during the entire Conference which would have offended the most

sensitive missionary. Nor was there manifested narrow nationalism; on the other hand, one was impressed with the unanimity, frequency and evident sincerity with which the note of world brotherhood was struck by the Chinese delegates. The indigenous Church is born in China; Christianity is no longer a foreign religion. There is a Chinese Christianity, self-conscious, distinctive, but not self-contained, proud or desirous of isolation. There is an evident determination to keep the foreign missionary in the innermost circles of the Church. What Western Christianity can contribute China is glad to receive. There is to be a blending of the work of the missionary and the Chinese leader and not a separation of the two. The mission will lose itself in the Chinese Church. This issue we believe the Conference settled.

The efforts on the part of the Committee of Arrangements to keep the theological issue out of the Conference were unsuccessful. Such charges had gone forth concerning the beliefs of some missionaries that a group of earnest and conscientious men and women felt that they must withdraw from the Conference and decline participation in the proposed National Christian Council, unless the Council embodied within its Constitution allegiance to certain fundamental Christian doctrines. To a large group equally earnest and conscientious to embody a creed in the Constitution of the Council changed it into an authoritative ecclesiastical body which the Conference had no right to appoint. An impasse seemed inevitable. A resolution was presented to the Business Committee amending the Constitution of the Council by inserting a trilateral theological statement. To reject the amendment would be proof to some that the Conference disapproved of the statement; to accept it meant exceeding the bounds which had been set for conference action.

The Business Committee was finally able to prepare a resolution which, while making clear that the Conference was not 'constituted as a Church Council with authority

to pass upon questions of doctrine and of Church polity,' contained the following which met the desires of the group who wished an expression of belief embodied in the Constitution of the Council: 'We, the members of the Conference, joyfully confess our faith in, and renew our allegiance to, God the Father Almighty, Jesus Christ, His Son, our Lord and Saviour, Who loved us and gave Himself for our sins, and the Holy Spirit, the Lord and Giver of life; and acknowledge our loyalty to the Holy Scriptures as the supreme guide of faith and conduct and to the fundamental Christian beliefs held by the Churches to which we severally belong.'

The Conference by a rising and practically unanimous vote passed the resolution and spontaneously burst into song with the doxology, in both Chinese and English. It was the most dramatic and moving moment of the Conference.

The discussion on the question of the National Council and the proposed constitution was long and, except as a study of the standpoint and attitude of the delegates, wearisome. Much time was spent in securing explanations of what to those acquainted with national organizations, seemed trivial or self-evident matters. But the Chinese delegates from the interior had had no experience with such organizations and they were determined to pass over nothing which they did not understand. They were easy enough to move when they did understand, but the time of a thousand delegates meant nothing to one man if he were being called on to vote for something which was not clear to him. It was evident that the Chairman, Dr Chen Ching Yi, understood the passion of his countrymen for thoroughness. His patience and considerateness never wavered during the long and tedious hours of the discussion. He gave no indication that time which the Committee had reserved for inspirational addresses by famous speakers and for the consideration of great themes was being sacrificed. Every question must be answered, every standpoint presented.

When the time for action came the Conference decided with practical unanimity to form the National Christian Council and adopted the Constitution which had been presented by the Business Committee with but few material changes. Tired though the Conference was, a thrill passed over it as more than a thousand hands were lifted to mark the solemn decision of the first representative gathering of the Christians of China to form the Council, a symbol and organ of their unity in Jesus Christ.

In making an appraisal of the Conference one must bear in mind its cosmopolitan character and its unevenness of Christian culture and experience. It was a true cross-section of Chinese Christianity, showing its strength and its weakness, its breadth and its narrowness. The debates were not of as high order as those of 1907 and 1913, but those Conferences were representative of only a part of the Church, this of all. To one acquainted with ecclesiastical bodies of the West its movement, especially at the beginning, seemed fearfully slow. But to the student of Christian progress throughout the world its opinions and decisions are of highest value as an index of the thought and attitude of the Christian forces of China.

In the opinion of the writer the Conference will exert a lasting influence upon the history of the Chinese Church. In it we see the Church for ten days groaning and travailing to be free and united. The answers of the Conference to the questions which were being insistently asked were: The mission and the Chinese Church will not work separately but together; the Chinese Church will make room within its membership for earnest and loyal followers of Jesus Christ who may differ in their theological conceptions; and the Christian forces are ready even now to unite in a representative national advisory agency of co-operation.

FLETCHER BROCKMAN

THE MISSIONARY MESSAGE OF CANTERBURY

By SAMUEL BICKERSTETH, D.D.

To all who would wish to visit Canterbury and to view her aright, I would say, If possible make your pilgrimage there in the company of men and women whose lives are wholly given to the promotion of missionary work either at the front or at the home base, either as witnesses overseas or as missionary administrators at some headquarters. The standpoint natural to them makes an observation post most favourable for picking up the meaning of the far flung battle line of the Church Militant, past, present and yet to be. The unceasing purpose of God throughout many centuries is linked up and illuminated by the Cathedral Church of Christ, by St Augustine's Monastery dedicated to St Peter and St Paul, and by the little Church of St Martin on a green hill outside the city wall, all bearing the names of missionaries or missionary-administrators. 'God had only one Son and He made Him a missionary,' as David Livingstone said with reverent audacity; St Peter and St Paul caught the Gospel from that Only-Begotten Son of God, and travelled widely; and St Martin of Tours (317 to 401) by his charity and hope kept the home-fires burning, though ever with his eyes on a world unevangelized.

There are, no doubt, other standpoints from which Canterbury can be richly studied, political, architectural, educational and even social, for her mediæval pilgrimages attended by hundreds of thousands became an international asset, but none of these holds first place. There are other buildings in Canterbury besides the three already mentioned, which are 'also most honourable; howbeit, they

attain not to the first three.' These three hold secrets of God, such as the possibility of resurrection after what has looked uncommonly like death ; the indestructible vitality inherent in glad tidings ; and the expansive energy of a tiny seed. The challenge to which Canterbury most readily reacts comes from missionaries, and to them she most unreservedly reveals her heart.

The writer had the privilege of showing these historic places to the members of the Committee of the International Missionary Council,[1] when they were the guests of the Archbishop and Mrs Randall Davidson at the Old Palace in Canterbury. After attending a preliminary meeting called by the Conference of Missionary Societies in Great Britain and Ireland at the Kingsway Hall, London, and hearing five of the visitors from other countries speak, he travelled by train with them to Canterbury, and piloted them through the Dane John, 'they minding themselves to go afoot' along the old city wall, and so let them into the Precincts by the postern-gate. At once they surrendered to what Tennyson called (in speaking of Tintern Abbey) ' the passion of the past.'

The Cathedral

On Friday afternoon, when the Committee were for two hours released from their strenuous labours, standing just within the western end of the great nave (187 feet in length), we first glanced back over a millennium. Julius Cæsar's first occupation of Great Britain in B.C. 55 (he landed on August 25) was as brief as his famous despatch, the one

[1] The International Missionary Council, officially constituted at Lake Mohonk, U.S.A., in October 1921 (see IRM 1922 (Jan.) pp. 30–42) appointed a Committee of twelve members to act for it as may be necessary in the intervals between its biennial meetings. This Committee of the Council held its first meeting at the Old Palace, Canterbury, under the Chairmanship of Dr J. R. Mott from July 27th to 31st. The Minutes of the Meeting have been published and can be obtained from the office of the International Missionary Council, 2 Eaton Gate, London, S.W. 1 (price 6d. per post), or from the Committee of Reference and Counsel, 25 Madison Avenue, New York City, U.S.A. (price 10 cents).

compressed into three weeks, the other into three words; and though the next year he came again with more than ten thousand men he could not penetrate far nor stay long. It was nearly ninety years later that an army of fifty thousand reduced the turbulent tribes to a Roman province, the 'Italian band' of soldiers and administrators holding Britain until about 409 A.D. These conquerors had found the natives to belong to two distinct families of an ancient people, who long before the Christian era had quarrelled—the Britons, men of grit, prevailing over the Gaels and driving them westward. By the Roman occupation, God's far-seeing providence thus brought it about that simultaneously with St Paul's missionary tours in the civilized world, these northern 'barbarians,' as polite Rome called them, should receive Christianity by sporadic seeds of Christian truth dropped into British hearts by Christian centurions and converted soldiers. By the end of the second century Christianity had made great way, and a fully organized Church was at work. It is certain also that a Christian church, built of Roman tiles and pink mortar, like to but much older than St Martin's, stood somewhere on the site of the present nave of the Cathedral. After the withdrawal of the Roman conquerors early in the fifth century, the British islanders, unused to bear arms, fell an easy prey to invaders from the mainland, Jutes, Saxons and Angles, violently anti-Christian and keen to uproot the Faith. The Britons took refuge with the Gaels whom centuries before they had themselves driven to western fastnesses, but alas, no missionary enthusiasm for the conversion of their conquerors stirred within them, and glad tidings must always shine out or die out. It was all to the good, therefore, that ecclesiastical Rome planned a peaceful penetration of Saxon England under Augustine in 597, that memorable and familiar landmark on the page of history. The Venerable Bede,[1] writing only a hundred and forty years later, says:

[1] Bede's History, i. 33.

Augustine recovered, by the King's assistance, the Church which, as he was told, had been constructed by the original labours of Roman believers. This Church he consecrated to the Name of the Saviour, our Lord Jesus Christ, and there he established a habitation for himself and all his successors.

The western wall of the present crypt of the Cathedral under Lanfranc's choir formed the eastern wall of that earliest church, and the present Archbishop's house stands on a site once occupied by Ethelbert's palace which he gave up to Augustine. The Faith, thus reintroduced and reinforced in this eastern corner of England, as the land may now be called, flourished, though later on raiders, this time from Denmark, swarmed over and largely submerged it; and so once more, Christianity in these islands needed to be brought into the strongly flowing stream of continental civilization. The Norman conquest (1066) and Archbishop Lanfranc (thirty-fourth Archbishop of Canterbury) were God's instruments in accomplishing this, and the Cathedral nave, though practically rebuilt in 1377 during a time of national trouble, yet stands on just the same foundations as Lanfranc laid in 1070. The lower part of the nave walls and a corner of the northern transept witnessed the coming and going of that great Primate, as he watched the stones cut by the axes of workmen still unacquainted with the use of the chisel.

The value of development as contrasted with destruction, so characteristic of Canterbury, was again illustrated by Archbishop Anselm (1096–1109), who, when he needed a far larger cathedral, instead of pulling down the first Norman building, prolonged it by a glorious Norman choir, the two side chapels of St Andrew, and of St Peter and St Paul (all three missionaries) as well as by the unique feature of a second transept which to this day causes the ground-plan of the Cathedral to be doubly cruciform, and emphasizes that no other foundation can be laid than that which is laid, Christ crucified.

The murder of Archbishop Thomas à Becket in his own Cathedral (1170) records a lamentable lapse from this

principle of sane development, for which violence neither Plantagenet nor primatial vehemence was any justification. Of St Thomas himself, Bishop Creighton of London, a historian of balanced mind, wrote in 1886 [1]:

> His enormous popularity after his murder is a fact worth considering in days when it is supposed that popular opinion is always right. Thomas was certainly not the wisest or most admirable of men, though the popular opinion of Europe voted so, and went on voting so for a couple of centuries. By his action he broke up the reforming party which, under the guidance of Archbishop Theobald, had been making for a revival of the Church of England on a definitely spiritual basis. Like all shortsighted politicians, he won the point he aimed at, which was not worth fighting for, staked everything upon it, and the Church lost all along the line.

Yet unstinted admiration may be felt for the fine courage with which the Archbishop gave his life for his convictions. The chapel in which he was murdered, his grave [2] in the crypt where his body lay for fifty years (1170–1220) and which witnessed the amazing act of penitence of Henry II, as well as the glorious shrine above, made Canterbury famous all over Christendom and beyond it. For this shrine the Cathedral was extended eastward one hundred and four feet by the genius of William of Sens and of William the Englander (1175–1184). The influence of Canterbury overseas was on the centripetal rather than on the centrifugal principle during the later Middle Ages, for the millions of pilgrims who visited Becket's shrine before it was destroyed by the 'Bolshevistic' policy of Henry VIII (1538), after dispersing to their homes again in every land, at least prevented that stagnation of the imagination which is fatal to missionary enterprise.

Space fails to deal with such men as Archbishop Stephen Langton (1207–1228) buried in St Michael's Chapel, the inspirer of the Magna Charta: Archbishop Cranmer (1533–1556) to whom, strange to say, the Cathedral has

[1] Bishop Creighton's Life, vol. i. pp. 319 and 382–3.

[2] Here the bones were secretly re-interred by the monks after Henry VIII had ordered their removal from the shrine, and were rediscovered in January 1888. See Dr Mason's *Where are the Bones of St Thomas?* Cambridge University Press, 1920.

no monument in marble or stone, unless the reformed Prayer Book be so considered: Archbishop Laud (1633–1645) set on deepening the spiritual life of the Church;—all these illustrated progressive movements after threatened dissolution. In the Trinity Chapel, purposely placed close to where the Becket shrine stood, is the tomb of Edward the Black Prince, hero of the Battle of Cressy (1347) when only sixteen, and of the Battle of Poitiers (1357). He has never been surpassed for courage and skilful strategy by any of his countrymen; he lived true to his double motto, 'Ich dene' (a Netherlandish word), meaning 'I serve,' and 'Houmont,' best translated as 'High spirit.' Put together, these words on his escutcheons enshrine the ideal of the age of chivalry and also set a standard for all soldiers of Christ, wherever they are sent.

Further back in the Corona Ecclesiæ stands the Chair of St Augustine. This seat or stool (Cathedra), made of Purbeck marble, is not contemporary with Augustine, but has been in use as the Patriarchal Chair, certainly since 1220, each Archbishop being seated in it at his enthronement. From it the ninety-fourth Primate (Randall Thomas Davidson) delivered his allocution to the Lambeth Conference in 1908, and again in 1920, on the latter occasion two hundred and fifty bishops (many of them missionaries) being present.

Lightly borne across barriers, which Cicero[1] had said 'no name could ever overleap,' came these Fathers of the Christian Church to consult in one love for the welfare of all men, how they might make all men see the spiritual light of the world, and the perfect law of liberty, in the strength of the One Name, to which every knee shall bow, a strength perfected in weakness.[2]

St Augustine's Monastery

During the interval between the sessions of the Committee on the Saturday afternoon the ruins of St Augustine's

[1] Sixth book of the Republic.
[2] Archbishop Benson's Allocution (Lambeth Conference, 1888).

Monastery, which stood on a site given by King Ethelbert, 597, were visited. Gregory, the first Pope who bore that name, had been elected in 590, two years before which he had lost his heart to the fair-skinned children of England exposed for sale as slaves in the Roman market. Nine weary years had therefore to elapse before he could carry out his burning desire to re-evangelize that northern island which is related to Europe much in the same way as the Japanese islands cling on to the Asiatic continent. When Gregory, worthy if any man ever was of John Bunyan's happy phrase 'Greatheart,' despatched his Italian mission in 597, he meant no doubt to plant a religious colony of monks in Kent—forty accompanied St Augustine—much in the same way as Columba coming from Ireland in 563 had done at Iona on the coast of Scotland, making it a gospel centre of radiant heat for the north. It is striking to recall that the same year that saw Columba's death in the far north saw also Augustine's landing at Ebbsfleet (or port) in the extreme south east. By a true insight into the character of the English, Augustine obtained Gregory's consent to establish from the first a territorial diocese as well as a monastery, and was himself created the first Archbishop of the See of Canterbury. At the extreme east end of the royal grant of land made over by Ethelbert to Augustine for his monastery stood an idol temple. This had been built for the Roman soldiers and merchants to worship their god or goddess, shortly after the Emperor Claudius had in 43 A.D. firmly established Roman rule in Britain. This little temple the missionary instinct of St Augustine decided not only to restore, but to claim for Christian worship in the name of one whom he reverenced in his own land, the boy martyr St Pancras. This lad had died for Jesus Christ in the Diocletian persecution (304 A.D.) and a Christian church to his honour, close to the Cœlian Hill in Rome, was quite familiar to Augustine. By an instinct which every missionary understands he desired to revive in England a

name dear to him in Italy, perhaps mindful how English lads had moved Gregory's heart. In this church, which still has a stone pillar, the work of Roman sculptors, in its south east corner, as well as many thin flat bricks commonly called Roman tiles, was a little porticus or side chapel on its south side, the ground plan and lower walls of which are visible to-day. There Augustine celebrated the holy mysteries.

Standing there and looking back westward, the recently excavated ruins underneath the great monastic Norman church, which itself was as long as Exeter Cathedral (408 feet), are visible. This later Norman church rose on the ruins of three smaller Saxon churches: the first known as the Oratory of the Blessed Virgin Mary, which stood there from 618–1070; the second a small octagon church; and the third a Saxon church built by King Ethelbert after his conversion to Christianity, which is the earliest as well as the most moving of the three to behold. In this church of Ethelbert's time, the Venerable Bede, writing in 735, records that Augustine himself was buried, and the next five Archbishops of Canterbury. The walls and floor of this Saxon church as laid by Ethelbert in 598 A.D. and which no doubt Augustine saw rising under the builders' hands, have now been laid bare as well as the exact places and order in which the bodies of the six Archbishops were laid. When the new Norman church had been built sufficiently to receive them, say about 1091–1092, the bodies were replaced in a little porticus on the north side of the choir, the niches which they filled being perfectly visible to-day. A monk of the Abbey, Gocelin by name, a man from Flanders, writing in 1097, describes how he himself saw the bodies of God's angels or messengers (as he calls those whom we should call missionaries) translated from the Saxon to the Norman church. The recent excavations have verified his descriptions in every particular. The great Norman tower—Ethelbert's tower—has gone, the cloisters and other buildings are hardly discernible, and

after the dissolution of the monastery in 1538 the Abbey and all its site fell into secular hands for three hundred and ten years, but the propagation of the Gospel, with which it was so closely identified, lives on. Two missionary hearted men [1] purchased the site and presented it to the Church of England for use as a missionary college. There the guest chapel and hall have been restored, dormitories and a library built, fitting it to be an admirable missionary college. It was re-opened in 1848 for this purpose, and all over the wide world a stream of missionaries trained here have gone out as God's angels once more. Looking at these stones, and standing on this, one of the most historic ecclesiastical sites in the British Empire, the writer ventured to recall how in June of this year he had heard a trained body of Yorkshire singers (350 men and women from Leeds) together with over one hundred members of the London Orchestra, sing Sir Edward Elgar's oratorio *The Apostles* in Canterbury. Remembering that the Latin word for apostles is missionaries, the very pivot and heart of that oratorio seemed to him to be reached with the moving words, as sung by the Soli and Chorus with tremendous effect :

> Proclaim unto them that dwell on the earth
> And unto every nation and kindred and tongue
> The Everlasting Gospel.

Not good advice—for could that have saved the world it would have been saved centuries before Christ—but *glad tidings* are what the world still needs, and few places on earth can bear more eloquent witness to the indestructible vitality of the Gospel than St Augustine's in its past and present use.

St Martin's

On to St Martin's by an irresistible attraction (although it made the postponement of a sub-committee to an almost

[1] Rev. Edward Coleridge, Master of Eton College, and uncle of Bishop Coleridge Paterson of Melanesia, and Beresford Hope, M.P., a rich Kentish landowner.

mid-night session necessary) these Canterbury pilgrims—missionary administrators all of them—wended their way. Ascending the little hill down which Augustine and his missionaries had come chanting their Christian hymn in 597, they with their own eyes saw the clearly defined Saxon and Roman portions of St Martin's. There stands the very font, in the lower part of which there is good reason for believing Ethelbert was baptized. Realizing that in this little church the wife of Ethelbert had worshipped as a Christian twenty-nine years before Augustine came, all were in a mood to appreciate the closing words of a famous lecture by Dean Stanley, delivered at Canterbury in 1854.

> The mission of Augustine is one of the most striking instances in all history of the vast results which may flow from a very small beginning—of the immense effects produced by a single thought in the heart of a single man, carried out consistently, deliberately, and fearlessly. Nothing in itself could seem more trivial than the meeting of Gregory with the three Yorkshire slaves in the market-place at Rome, yet this roused a feeling in his mind which he never lost; and through all the obstacles which were thrown first in his own way, and then in the way of Augustine, his highest desire concerning it was more than realized. . . . It would have been a mighty work, even if it had been no more than Gregory and Augustine themselves imagined. They thought, no doubt, of the Anglo-Saxon conversion, as we might think of the conversion of tribes in India or Africa—numerous and powerful themselves, but with no great future results. How far beyond their widest vision that conversion has reached, may be best seen at Canterbury.
>
> Let anyone sit on the hill of the little church of St Martin and look on the view which is there spread before his eyes. Immediately below are the towers of the great Abbey of St Augustine, where Christian learning and civilization first struck root in the Anglo-Saxon race; and within which now, after a lapse of many centuries, a new institution has arisen, intended to carry far and wide, to countries of which Gregory and Augustine never heard, the blessings which they gave to us. Carry your view on—and there rises high above all the magnificent pile of our cathedral, equal in splendour and state to any, the noblest temple or church that Augustine could have seen in ancient Rome, rising on the very ground which derives its consecration from him. And still more than the grandeur of the outward buildings that rose from the little church of St Augustine and the little palace of Ethelbert, have been the institutions of all kinds of which these were the earliest cradle. From Canterbury, the first English Christian city—from Kent, the first English Christian

kingdom—has, by degrees, arisen the whole constitution of Church and State in England which now binds together the whole British Empire. And from the Christianity here established in England has flowed, by direct consequence, first, the Christianity of Germany—then, after a long interval, of North America—and lastly, we may trust in time, of all India and all Australasia. The view from St Martin's Church is indeed one of the most inspiring that can be found in the world; there is none to which I would more willingly take anyone who doubted whether a small beginning could lead to a great and lasting good—none which carries us more vividly back into the past, or more hopefully forward to the future.[1]

As those present stood outside the west door, a notable group of men and women, whose names are known as missionary-administrators, the writer read these words aloud, and then quoted the first verse of a missionary hymn,[2] after which all joined in silent prayer.

'For My sake and the Gospel's,' go
And tell Redemption's story;
His heralds answer, 'Be it so,
And Thine, Lord, all the glory!'
They preach His birth, His life, His cross,
The love of His atonement,
For whom they count the world but loss,
His Easter, His enthronement.

SAMUEL BICKERSTETH

[1] *Historical Memorials of Canterbury* (A. P. Stanley). Lecture on the landing of Augustine and the conversion of Ethelbert.

[2] By Edward Henry Bickersteth, D.D., late Bishop of Exeter.

NEW SPIRITUAL ADVENTURES IN THE MISSION FIELD

By J. H. OLDHAM

I. The National Christian Councils—their Significance

The National Christian Conference held in Shanghai last May, attended by about 1000 delegates appointed by the churches and missions throughout China, created a National Christian Council of 100 members to take the place of the China Continuation Committee, and this Council, when formed, decided that to discharge its responsibilities it needed a group of whole-time officers. A week or two later a National Christian Conference in Japan appointed a committee to approach the churches and missions in Japan, and invite them to co-operate in constituting a National Christian Council for Japan. Earlier in the year, following upon discussions in the Representative Councils of Missions in the different provinces of India, the National Missionary Council in that country resolved to transform itself into a National Christian Council, and, if the necessary funds were forthcoming, to appoint a group of five officers to serve the Christian forces in India, and in particular to assist in the solution of the problems of village education.

The cost of these proposals if carried into effect will be considerable, and there are difficult practical questions to be faced in determining the best method of financing them, and in obtaining the necessary funds. The fundamental question, however, is whether the plans themselves are sound, and whether they are likely to yield valuable results.

The significance of the new proposals will in my judg-

ment be largely missed if we think of them primarily as a fresh step in organization. An increase of machinery is one of the last things needed in the mission field. As I understand the proposals they are a call to spiritual adventure. They will succeed or fail in the region of the spirit. It is necessary for their success that there should be a common mind as to what we are trying to do. This paper is submitted as a contribution towards reaching that common mind. It represents only the conclusions at which I have myself arrived and not the considered views of any of the National Christian Councils or of the International Missionary Council.

In the title of this paper the plans proposed are described as new spiritual adventures. They are of course not new in the sense that experiment is being made for the first time. Considerable results in missionary co-operation have already been achieved, both in the mission field and at home. But while the new proposals have been drawn up in the light of experience already gained, they mark fresh beginnings in each of the countries concerned, and the discussions in regard to them have helped to set in a clearer light the problems involved in missionary co-operation. It is only gradually that the significance of what was done at the World Missionary Conference at Edinburgh in 1910 is becoming apparent. At that Conference for the first time the conviction that it is necessary for the Christian forces to think together and do things together became sufficiently strong to lead to the appointment of a committee with a budget and whole-time officers to make this possible. The idea of independent missionary bodies contributing proportionately to a common budget in order to do certain things in common is thus a quite recent development. The action taken this year in India, China and Japan is an attempt to give further effect to this idea. It thus raises in a new and more acute form the issues involved and compels us to think out afresh what we want to do and how it ought to be done. The problem

that confronts us is the problem raised by the World Missionary Conference, but the experience of the past few years both in the mission field and at home, and in particular the conferences and discussions of last year, have helped to clarify the issues. We have, as it were, climbed several steps higher on a spiral stairway and gained a new vantage ground and wider vision.

II. National Christian Councils—Problems to be Solved

One of the outstanding facts about the missionary movement, which might well startle and perturb us if we had not grown so accustomed to it, is that the planning and direction of the Christian movement in great countries like China and India is in the hands of some hundreds of separate agencies—different missions, churches which have been established through their efforts, and the boards and societies in western countries which ultimately control the policy of the missions. This state of things is a serious weakness.

There may be comparatively little territorial overlapping, but it is inevitable that under this system work should develop out of balance. Certain grades of education will be disproportionately developed, while others will be neglected. Special types of work, such as the production of Christian literature, will tend to receive insufficient attention, because no single agency can do what is needed in the interest of the work in the whole area. Defects of this nature can hardly be avoided so long as policies are planned separately and independently, and decisions have to be made when the other parties whose views and intentions might influence them, or be influenced by them, are not present.

No great campaign could succeed if the planning of operations were left to the individual judgment of platoon commanders or even of brigadiers. Nor could it safely be

left, as the late war showed, to allied governments with their general staffs acting independently of one another. It was essential to success in the war that the campaign should be viewed as a whole. Though this is the best illustration I can think of to enforce the point which I wish to make, I have hesitated to use it because some people are likely to say, 'That is precisely the ground of our objection to these new plans. What is proposed is in effect the creation of a general staff for Christian missions, and that is just what we do not want. We are not prepared to surrender our judgment to any general staff, and we do not believe that any group of men can be found to take an impartial, unpartisan, comprehensive and balanced view of the missionary enterprise as a whole which will entitle them to direct missionary policy.' But is it not possible to distinguish between the authority possessed by a general staff, and their function as providing a view of the campaign as a whole? It is only when we make this distinction that our real problem emerges. It will be shown in a moment that the peculiar and distinctive character of the proposed National Christian Councils is that they are bodies which have no authority and no power to take decisions. That power lies elsewhere. But is not a view of the whole as essential to the success of the missionary enterprise as to the successful conduct of a military campaign? If it is, we have done nothing to solve our problem when we have said that we will not have a general staff. Just because we have rejected the idea of a general staff we are left with the question whether it is possible by any other means to provide for that view of the whole which is essential to the success of the work in which we are engaged. It is not suggested that nothing has been done towards gaining this view of the whole. But on any serious view of the problem, what has been done thus far is quite inadequate. It is imperative that something more be done. If the plans for the National Christian Councils are not the best way of doing it, then we must find

a better way. Otherwise the grave weakness will remain to delay or defeat the realization of our hopes.

Another element of weakness in the present position is that a sectional and divided Christianity in present conditions in India and China loses greatly its power of imaginative appeal. Men are attracted and held to the Church largely by what she is. A dead Church has no appeal. A living Church draws men into the service of Christ. A Church which is alive will relate itself to what is most central and vital in the life of men. The most powerful force at work to-day in India and China is national aspiration. Men are thinking in terms of the national welfare. Their attitude towards Christianity is coloured by this prepossession. A sectional expression of Christianity fails to touch the chords in their nature which vibrate most readily and most strongly. A Christian movement with a national outlook might capture their imagination and command their service, but nothing sectional can awaken this response. While religion may continue to influence and support their personal life, such men hold aloof or drift away from the organized life and work of the Church. Those of whom this is true may be comparatively few in number, but they include some of the ablest and strongest natures, with whose help and leadership the Church at the present time can least of all dispense.

These weaknesses are weaknesses of the Christian movement as a whole. They affect not an individual church or mission, but the whole Christian enterprise. Hence, if they are to be dealt with at all they must be dealt with in some big way. They must be viewed in the perspective of history, and when they are viewed in that way we shall not expect to find any easy or immediate solution. What we want to be sure of is that we are not blind or indifferent to these problems, and that the efforts we make to solve them are well considered and on sound lines.

The attempts to overcome the weaknesses arising from

disunion and the dissipation of energies may follow two main lines, which need to be carefully distinguished.

The first is the uniting of different churches, more particularly those of similar ecclesiastical complexion, which are the outgrowth of separate missions from the West. This movement is of the first importance, but to carry it out completely is not an immediately practicable policy. It cannot at present provide a complete solution of the problem. And it has to do for the most part with the uniting of indigenous churches, and is concerned less with the other part of the problem, the relation of the foreign agencies with the indigenous churches and with one another.

Hence it needs to be supplemented by a second line of effort, which is represented by the proposed National Christian Councils. This plan renounces all attempts to induce existing bodies, whether churches or missions, to surrender either in whole or in part the authority which they now possess to some new central body. It accepts the facts as they are. On the basis of existing facts it aims at two things. First, it seeks, by bringing together representatives of the different bodies, to enable them through conference and consultation to gain a view of the whole, so that this wider view may gradually permeate and influence their own work. Secondly, it seeks to provide the means by which they may undertake common tasks which are of common interest to all, and which can be successfully accomplished only by united action.

It is necessary to insist on the radical difference between these two ways of dealing with our problem, since any failure to keep them clear and distinct in our thinking will prove disastrous. There are in existence at the present time a large number of separate organizations all of which have the authority and power to make decisions in their own sphere. These bodies may agree to transfer in whole or in part the authority which they now possess to some new central authority. You then have a united Church; or if missionary societies or missions were to agree to such a

course you would have a super-mission board. But till the bodies which at present possess authority surrender that authority with their full and deliberate assent to some other body, they alone possess it. The power to make decisions belongs to them alone. Advisory bodies which may be set up, like the proposed National Christian Councils, have no authority to take decisions, except with the consent of the bodies which do possess that authority.

It is important, further, to observe that this attempt to overcome the weaknesses and difficulties arising from the multiplicity of agencies by common consultation and common action, without infringing at any point the autonomy and authority of the separate agencies, is something new. I do not mean that we are making the attempt now for the first time ; nor do I mean that conference and consultation are new, which would be absurd. But, as has already been pointed out, it is a new development within the past twelve years to set up advisory bodies provided with a substantial budget and with whole-time officers. The attempt to do together certain things, when the authority to take decisions lies not with a single body which can meet together and reach a conclusion in its meeting, but with a large number of separate and often widely scattered bodies, is an experiment to which it would be difficult to find a parallel, and it has yet to be demonstrated how far it is really feasible.

These distinctions may seem somewhat elementary, but they are vital to our understanding of the subject, and while they may be readily admitted in theory, they are not so easy to observe in practice. If we take them seriously we shall at least be clear as to what we are trying to do. If we had fears about a general staff, the sting of the idea will now be drawn. For it will be seen that it belongs to the essential character and genius of the advisory bodies that are set up that they possess no authority. Any attempt on their part to usurp or exercise authority will lead certainly to the breakdown of the plan. What is proposed is something

for which we have in the past comparatively little guidance. Can we preserve unimpaired the independence and autonomy of all the co-operating bodies, and at the same time gain the advantage of that view of the whole which the work of a general staff gives to an army ? And if in the past or in other fields men have either had recourse to a superior and controlling authority, or else have been content to do their work without the view of the whole, that is no reason for saying that no solution of the problem is possible. It may be that new conditions and new needs are calling for fresh creative thought and action, and for advance along new paths.

It is not without interest that in the political sphere the nations of the world are likewise confronted with a new problem which is in many respects analogous, and which they also are seeking to solve with the aid of new conceptions. It is now recognized by most thoughtful people that a world consisting of a number of isolated sovereign states is a condition of things calculated to produce wars that are likely to end in the death of civilization. As in the missionary sphere the constitution of a single central authority superseding the existing authorities is not a feasible policy, so in the international sphere the formation of a world state to which existing states will yield up their sovereignty is not practical politics. The problem which the nations are setting themselves to solve is how, without impairing the sovereignty of independent states, the governments of the world may, through conference, learn gradually to take a world view of political issues in place of the almost exclusively national view from which they have been accustomed in the past to approach these questions, and how they may take united action in regard to matters which are the common concern of all. The League of Nations and the recent Washington Conference are two attempts to find a solution of this problem. Notwithstanding wide differences in detail, the method which is employed is at bottom the same—conference, plus a secretariat. The League of

Nations attempts rather more than this. The Washington Conference, in so far as no provision has been made for its repetition, attempted rather less. But speaking broadly, the new development which has taken place in the life of nations is that, recognizing on the one hand that complete isolation and independence must lead to disaster, and on the other that the time has not come for the surrender of sovereignty, they are seeking through conference, with a secretariat to make the conference effective, to create gradually a world view of human affairs in place of a number of conflicting national views; and, further, in an increasing degree to deal jointly with questions which are the common concern of all, and some of which can, from their nature, be dealt with at all only by united action. It will be seen how closely in several respects the problem resembles that with which the missionary movement is confronted.

III. The Nature of the Services which National Christian Councils may render

What, then, are the services which advisory bodies, working under the limitations which have been described, can render to the missionary movement at the present time? In attempting to give an answer to this question it will be necessary to deal largely with the work of the whole-time officers whom it is proposed to appoint to serve the advisory bodies. It is in regard to the necessity for such officers that there is most difference of opinion, and it is in connexion with their appointment that the difficulty of financial cost largely arises. But whenever I refer to officers I, of course, take for granted that their work is directed and controlled by the bodies which appoint them, and that any decisions to which they give effect express the views and wishes not only of these bodies, but of all the co-operating churches and missions which they represent.

(1) Our problem is how all our work may be planned with due regard to the situation as a whole, and we may

therefore begin with the subject of conference. We are all familiar with conferences, and our experiences may not always have been happy. Some of the best missionaries can with difficulty be induced to attend conferences, holding that their time can be more usefully employed in attending to their own work. Yet conference with a secretariat is the method by which it is hoped that nations will be educated beyond their limited national outlook to take a world view of affairs, and will be able to deal with questions that are their common concern. Conference is thus expected to play a large part in the world's affairs. It is worth while, therefore, to ask ourselves afresh what is its value and what kind of results it may yield.

The gain of conference between those who help to direct the policy of churches and missions is that it enables the different bodies to plan their work with due regard to what others are doing and planning. We have already seen how vital to the success of the missionary movement is the view of the whole. We have seen also that it is not possible to provide for this by setting up some central authority, to whom this responsibilty would be entrusted. Instead of laying the responsibility of taking a broad view of the whole upon a few, it is desirable that it should be shared by as many as possible. The only means by which this can be done is conference. But mere aimless conference is useless ; it must have specific, defined and, as a rule, strictly limited aims, and the necessary data must be carefully collected in advance. To call busy men together to deal with unprepared business is a sheer waste of their time. Yet more valuable time is probably wasted in this way than in any other. If conference for the purpose we are considering is to be effective there must, as a rule, be thorough preparatory work, not to prejudge conclusions, but to bring together in a clear statement the data required for reaching a sound judgment and to clear irrelevant questions out of the way, so that the conference when it meets may quickly come to grips with the real issues.

Apart from the results to which conference may lead there is an incidental gain of almost equal value. This has been well described in the following passage from a recent book:

> Perhaps the most familiar example of the evolving of a group idea is a committee meeting. The object of a committee meeting is first of all to create a common idea. I do not go to a committee meeting merely to give my own ideas. If that were all, I might write my fellow-members a letter. But neither do I go to learn other people's ideas. If that were all, I might ask each to write me a letter. I go to a committee meeting in order that all together we may create a group idea, an idea which will be better than any one of our ideas alone; moreover, which will be better than all of our ideas added together. For this group idea will not be produced by any process of addition, but by the interpenetration of us all. This subtle psychic process by which the resulting idea shapes itself is the process we want to study.
>
> Let us imagine that you, I, A, B and C are in conference. Now what, from our observation of groups, will take place? Will you say something, and then I add a little something, and then A, and B, and C, until we have together built up, brick-wise, an idea, constructed some plan of action? Never. A has one idea, B another, C's idea is something different from either, and so on; but we cannot add all these ideas to find the group idea. They will not add any more than apples and chairs will add. But we gradually find that our problem can be solved, not indeed by mechanical aggregation, but by the subtle process of the intermingling of all the different ideas of the group. A says something. Thereupon a thought arises in B's mind. Is it B's idea or A's? Neither. It is a mingling of the two. We find that A's idea, after having been presented to B and returned to A, has become slightly, or largely, different from what it was originally. In like manner it is affected by C, and so on. But in the same way B's idea has been affected by all the others, and not only does A's idea feel the modifying influence of each of the others, but A's ideas are affected by B's relation to all the others, and A's plus B's are affected by all the others individually and collectively, and so on and on until the common idea springs into being.
>
> We find in the end that it is not a question of my idea being supplemented by yours, but that there has been evolved a composite ideal. But by the time we have reached this point we have become tremendously civilized people, for we have learned one of the most important lessons of life: we have learned to do that most wonderful thing—to say 'I' representing a whole, instead of 'I' representing one of our separate selves. The course of action decided upon is what we all together want, and I see that it is better than what I had wanted alone. It is what *I* now want. We have all experienced this at committee meetings or conferences.[1]

[1] M. P. Follett, *The New State*, pp. 24–5.

Conference should lead to the enlargement and enrichment of our thought through contact with other minds. The more different those other minds are from our own the greater is the gain we may receive from them. Through these contacts we grow. And since our power of service depends not on what we do but on what we are, this growth in stature is a chief means of making our service more effective. Those who have enjoyed the privilege of interdenominational and international fellowship know how much they have gained through these wider contacts. If the missionary movement is to reap the full benefit of these educative influences the opportunity of profiting by them must be brought within the reach of an increasing number of workers. It is necessary, further, that more careful thought and preparation should be given to making conferences yield their best results. It is extraordinary how readily we take for granted that effective conference is an easy thing. It is in reality a very difficult thing. Many conferences are futile because they have had to be arranged by those who were so overburdened with other work that they had not the leisure for thought and preparation. If we want conference to yield its full fruits we must make provision for thorough and, as far as may be, expert preparation. Such provision is worth making because the gain to the missionary movement if the full benefits of conference could be realized would be inestimable. Nothing can be greater in value than the growth of the men and women who are doing the work in understanding and in breadth of sympathy and outlook.

(2) A second direction in which advisory bodies assisted by whole-time officers may render service is in helping to put into the best shape, and to carry through, undertakings requiring the co-operation of several churches and missions. It is true that many such undertakings have come into existence without help of this kind ; but there are many other plans which missionaries want to see carried out, and which fail of execution either because no one has

the leisure or the knowledge of all the factors involved to draw them up in the most satisfactory shape—I speak from some experience of plans that have been sent to the home societies—or because there are real difficulties which, though they are not insuperable, no one has sufficient time to straighten out. In a good many instances the advice of someone who had acquired special experience in such matters through being set apart to deal with them, and the slight additional push which he could give, would probably make all the difference to things being done which all concerned want to have done, but which there is not enough executive force to carry through.

(3) It is becoming increasingly clear in all countries that the Christian witness, if it is to be borne effectively, must express itself in relation to moral questions affecting the social and national life. But the application of Christian principles to complex conditions is difficult, and discredit is brought on the Christian name if its authority is lightly, ignorantly or unadvisedly invoked where it does not truly apply. It is possible to unite Christian opinion on these difficult questions only when the facts have been fully and carefully studied and there has been clear thinking regarding the application of Christian principle to those facts. Unless men are available to undertake this work, and through consultation to bring about a united Christian public opinion, the voice of the Christian Church will not be effectively heard. The National Christian Councils have a great opportunity of expressing in the name of the whole Christian movement the Christian view of public questions in which right and wrong are at issue ; but, since they can make pronouncements or take action only with the assent of the co-operating bodies, and since this assent can be expected only on the basis of established facts and well-considered principle, they can avail themselves of this opportunity only if they have a staff which can undertake the thorough study and extended consultation that are necessary.

(4) There are questions to be dealt with which involve the work of all churches and missions, but which, because of their magnitude and general character, cannot be dealt with by any church or mission acting by itself. An outstanding example is furnished by the present position of Christian schools and colleges. Their position has undergone a fundamental change. Whereas, until comparatively recently, they were among the best, and often the only schools conducted on modern lines, they are now faced with increasing competition. Governments are everywhere extending their control over education. They are setting up new standards, and, where they stop short of taking the whole of education into their own hands, they are inclined to limit the field of private effort, or to hedge it about with hampering restrictions. It is not necessary to insist here on the importance of Christian education not only to the future of the Christian movement, but in the interests of the developing educational systems of Asia.[1] There are few questions of greater moment for the Christian Church than whether a place can be found within these systems for Christian schools and colleges to make their contribution to the life and welfare of the peoples of Asia. It would be difficult for individual institutions standing alone to maintain their position. In the long run the attitude of the authorities will be determined by their view of Christian education as a whole. The question therefore is whether, by co-ordination of work, the adoption of a common policy, and the taking of wise measures, it is possible to secure within the national educational systems a place for a Christian system alongside of, and co-operating with, the government institutions.

Work of high value in co-ordinating the work of Christian education, and promoting its interests, has already been done by the China Educational Association, the provincial Christian educational associations in China, and the

[1] See *Papers on Educational Subjects*, by Professor Paul Monroe, Sir Michael Sadler and J. H. Oldham, and the recent *Report of the China Educational Commission*.

Missionary Educational Association of South India. But the time appears to have come when the gravity of the situation requires the strengthening of the work of these and similar bodies. The recent China Educational Commission recommended that the staff of the China Christian Educational Association should be increased by the appointment of several whole-time officers.[1] The determination of Christian educational policy and the conduct of negotiations with the Government must, of course, remain as in the past with those responsible for the educational work of the churches and missions. But if there is to be effective co-ordination of policy, and a wise handling of the many issues which must arise in relations with the government educational authorities, there is a large amount of work to be done in the collection of statistics and other data and in effective consultation with the many bodies concerned in the formulation of a common policy. Exact information regarding educational practice and experience in other countries, which those engaged in administrative and teaching tasks have not always the leisure to obtain, may often prove of high value in strengthening the case for Christian education on critical occasions. In view of the magnitude of the interests at stake, it seems unwise to rely for the performance of these important, and it may be necessary, duties almost exclusively on the work that can be done in their leisure hours by those whose main time and energy are claimed by other things.

(5) Closely related to these needs, yet sufficiently distinct to deserve separate mention, is the necessity of making available for missionary educators the best educational experience and advice. In the long run, as is coming to be universally recognized, the future of Christian schools will depend on the quality of their work. They can justly claim a place of their own in the education of a country only

[1] For our present purpose it is a matter of indifference whether the officers are the servants of the National Christian Council or of a National Christian Educational Association. The relations between these two bodies is an important question, but does not concern us here.

if they have a distinctive contribution to make. If their contribution is to be spiritually beneficial it must be educationally sound. It hardly needs to be said that those engaged in educational work ought to be given the best training for it that can be had. But when this has been done, the difficulty remains that those charged with large administrative and teaching responsibilities have seldom leisure to keep in touch with recent educational development throughout the world. And yet it is essential that missionary educators should know what is being done elsewhere. Provision needs to be made for this if it is true that the effective influence of Christian schools in the future will depend on the quality of their work.

It is a difficult question how this need can best be met. It is natural to think first of meeting it by the appointment of highly trained specialists ; and it may be that there will be a place in missionary education in the future for experts in particular fields of education. The China Education Commission has recommended the establishment in China when funds permit of an Institute of Educational Research. But when the immediate needs of rural education in India were considered by the National Missionary Council it was seen that the range of expert knowledge needed was so wide that two or three specialists would not be sufficient to cover the whole field. Moreover, a person might possess the highest professional qualifications and yet lack the gift of applying his technical knowledge to the specific task and problems of Christian missions, or might fail to relate himself successfully to the many different bodies whom he would have to serve. It is a question whether in a post of this kind what one might call expertness in missionary relationships is not an even more important qualification than technical equipment. The National Missionary Council accordingly decided to seek a solution along a somewhat different line. The knowledge and experience which ought to be at the disposal of Christian workers in Indian villages are to be found, first, among the missionary

and other educators who are actually engaged in village education; and secondly, among those in other countries who have specialized in the problems of rural education. What is needed is to bring this knowledge and experience from their source to the place where they will be of service. The National Missionary Council proposed to meet this need by setting apart for the work at least one man and one woman who had had experience of rural education, and who would thus start with a general knowledge of its problems. Their work would be, on the one hand, to establish contact with those who are doing the best work in village education in different parts of India, to put those who are making experiments in touch with others making similar experiments elsewhere, and, so far as the knowledge acquired through these wider contacts might avail, to give advice and help to those in difficulties; and, on the other hand, to keep in touch with the most living thought and experiment in other countries, and to place the knowledge thus acquired at the disposal of workers in India. For this latter task they would equip themselves by studying the best and most recent literature, meeting and talking with specialists, and, where necessary, taking special courses themselves. They would thus in time become increasingly specialists themselves, capable of giving expert advice; but their main function would always be not to incorporate expert knowledge in their own persons, but to know where in its large variety this knowledge can best be obtained, and to devise means by which it can most readily be made available for workers in India.

IV. General Considerations affecting the Work of the Councils and their Officers

We have been considering the wide field in which such bodies as the National Christian Councils can render important and necessary service. It is essential, however, that the limits of this field should be clearly recognized.

These advisory bodies will be constantly subject to the temptation to engage in practical activities. The number of important things that need to be done in India and China is so large that when a need becomes clamant people will be apt to say : ' Let the National Christian Council do it.' But along this path great danger lies, and there is need for the clearest thinking as to what is involved and where response to such demands will ultimately lead. The first steps usually seem innocent enough. The first suggestion may be that the National Christian Council should appoint a committee to deal with some particular matter. In time the work of the committee may claim a large part of the time of one of the officers of the Council, or it may come to require a special officer of its own, or even, in a field so vast as India or China, several secretaries. In engaging in work of this kind the National Christian Council becomes in effect a new missionary society carrying on certain specialized forms of work. This is not its proper function. Moreover, to become involved in activities of this kind means either that the staff of officers must be increased indefinitely, which on financial grounds is impracticable, or that the existing officers will be overwhelmed with executive detail in such a way as to make them useless for the purposes for which they were appointed.

The true life of the National Christian Council must be found within existing organizations. As little as possible should the Council have an independent life of its own. It exists for the purpose, first, of enabling the various churches and missions to transcend the limitations of their separate existence, and, by sharing in a larger common life, to do their own work more worthily and effectively ; and, secondly, of serving them in those matters in which they desire to take united action. The fact that these matters can best be dealt with in common does not mean that they are any less the direct and immediate concern of the individual churches and missions. In proportion as the National Christian Council fulfils these functions, it may legitimately

look to the co-operating churches and missions for financial support. There is no reason why churches and missions should contribute at the cost of their own work to the support of missionary activities, however important, other than their own. If the National Christian Council were to carry on separate activities of its own, the question might well be raised whether it should ask for support from the churches and missions. But so long as it exists simply to serve the churches and missions in ways which they believe to be necessary for the highest success of their own work, they will doubtless regard it as reasonable to contribute to the cost of maintaining these services and may be expected to give to the Council their generous support.

In deciding upon the size of the staff which should be at the disposal of a National Christian Council, three considerations need to be borne in mind.

First, the work which has to be done goes far beyond secretarial duties in the usual sense. For this reason the word 'officers' has been used in place of secretaries. Among the subjects which come under the purview of the National Christian Council are many which in themselves might well claim a man's whole time. In the Indian proposals two at least of the officers suggested are expected to devote themselves to the problems of village education.

Secondly, any work which the National Christian Council may undertake is done on behalf of the whole Christian movement. Vital interests of all the churches and missions may be entrusted to its care. Hence, the work, if it is undertaken at all, must be done well. Failure might entail serious consequences. It would be poor economy to provide less than the minimum necessary to ensure that whatever is taken in hand is done efficiently.

Thirdly, we must remember the special conditions under which the work of these advisory bodies has to be done. The officers of the councils have not only to perform certain duties. They have to perform them in such a way as to carry from first to last the intelligent support

of all the co-operating bodies. It is not enough to carry into effect a decision of the National Christian Council. The officers must assure themselves that the proposed action is understood and approved by the co-operating churches and missions. The National Christian Councils must have a staff large enough to maintain the necessary contacts and to keep sufficiently in touch in India with Indian opinion, in China with Chinese opinion and in both countries with the missions of various nationalities and different ecclesiastical traditions. Unless these contacts are maintained—and experience has demonstrated that they cannot be adequately maintained by sending round printed matter, but only by personal intercourse—then the work done by the National Christian Councils and their officers may be valuable in itself, but there will not be that general confidence based on understanding which is essential to success, and the whole attempt will sooner or later break down.

V. Why the Plans proposed are a Spiritual Adventure

In the title of this paper the new proposals are described as a spiritual adventure, and it was said that only as they are regarded in this light can we hope that the plans will succeed. It may be possible now to make a little clearer what is meant.

What is it that the National Christian Councils are attempting to do? Like the similar bodies representing missionary co-operation in North America, Great Britain and other countries, and the International Missionary Council, they are trying to make it possible for a large number of different and widely separated bodies to act together in matters which are their common concern. So long as co-operation remained at the stage of conference the matter was comparatively simple. But as the result of coming together in conference we have discovered that there are important things to be done which can be done

well only if we do them together. We realize also that it is by doing things together even more than by talking together that we can best learn from one another and so breathe the air of a larger life. So we come to the stage where the advisory bodies which we have set up need budgets and whole-time officers. It is here that the difficulties begin. It is proposed that the representatives of bodies with different national and ecclesiastical traditions, with quite different ways of looking at things and of doing things, and often with very pronounced and tenaciously held convictions of their own on certain subjects, should plan together and when occasion arises should act together. It is proposed further that they should remain all the time perfectly free not to act together, and at any and every stage to withhold their approval of any course of action and their co-operation in it if they so desire. They are not to be asked at any point to surrender or compromise their own convictions. There is nothing to hold them together except their desire to stay together. Every policy and undertaking must commend itself to all the co-operating bodies by its inherent truth and value. If it fails to do so, the bodies which are not satisfied are at liberty to withdraw their co-operation and support.

Co-operation on these terms makes a large spiritual demand on all concerned. Looked at as machinery, it may be doubted whether the plan can work at all. It may be contended with much force of logic that either action will have to be taken without proper consultation with the co-operating bodies, or the process of consulting them and of reaching a common mind will be so long and tedious that nothing will be done at all. But life is happily richer than logic, and fellowship may make things possible when machinery by itself proves inadequate. What is true is that the plan can be worked only if there is the will to work it. The story is well known of the captain of an Atlantic liner who, when asked at the inquiry following upon an accident at sea why his vessel was going so fast,

replied that the ship in question would not steer under so many knots an hour. Similarly, the plan we are discussing requires a certain spiritual temperature if it is to be worked at all.

If it seems worth while to attempt something which, as has already been suggested, is really new, it is because we are beginning to see a new spiritual vision. Many influences have helped to bring it to us, but chief among them has been our missionary experience. It is a vision on the one hand of the common purpose and the real unity in Christ which underlie our differences, and on the other hand of the richness and many-sidedness of truth.

Truth is something which in its fullness cannot be grasped by any of us individually, even with the aid of all that our own traditional inheritance can give us. The experience of no single community, national or ecclesiastical, can exhaust the fullness of God's truth, nor can that experience express more than a small part of it. We have much to learn from one another. Those of us who go out as missionaries from the West have much to learn from Japanese, Chinese, Indians and Africans.

It is this vision which is impelling us to come together and act together. If our unity is real, and we have a common purpose, these must express themselves through some visible organ. All talk of the political interdependence of the nations is mere sentiment until you have a League of Nations or Washington Conference in which they actually co-operate. So we are not really in earnest about the common purpose which underlies our differences unless we create some organ through which it can express and increasingly realize itself.

The National Christian Councils are such an organ. Through their thinking and action the whole Christian body may come more and more to realize its unity, and learn increasingly to think in terms of the whole. They may help to bring about a growing unity of life and spirit, which will in due time find expression in the sphere of

organization. We have considered the objection that the proposals from India and China attempt too much. But some may be disposed to make the opposite charge, and contend that they are insufficient to do what is here claimed. The force which it is proposed to add is only the time and strength of four or five officers. How can they make any such great difference? The answer is that everything depends on what these officers are going to do. A small thing in its proper place may have large results. The coupling which attaches a train to its engine may carry it and the passengers it conveys across a continent from Vancouver to Montreal. A little leaven will transform a mass. Two or three people whose function it is to make possible the growth and operation of a common mind may release energies which draw their force not from the two or three personalities at the centre, but from the thought and aspiration of the entire body, and which, in turn, have power to vitalize and enrich the life of hundreds of missionary workers who come under this quickening influence.

The plan can succeed, as has been said, only if there is a will to make it succeed. It presupposes on the part of the churches and missions a belief in truth as something so full and rich that we can only find it together, and a spirit of loyalty to the whole as greater than any of its parts. If these are present, the bodies which co-operate will be less concerned to press or impose their own views on others than to find that larger and higher truth which can be reached only through the contribution of all. As soon as any group insists that its own views shall prevail, the plan must break down. We cannot here bring the differing parties together in an assembly where they may thrash out their differences, nor can we settle the differences in the end by a vote. If the views of some carry the day before a common mind is reached, those who disagree will simply withdraw, and co-operation will be at an end. It is, of course, important that a minority, just as little as

a majority, should not insist on having its own way. A small group must not attempt to impose a veto. So long as its own position is not compromised it must allow others to take such action as they desire. Firm adherence to one's own convictions must be combined with a recognition that others are equally entitled to hold to theirs. An ever-present sense that the whole is infinitely greater and nobler than any part, and steadfast loyalty to the larger truth which can be apprehended only by the whole body, are indispensable conditions of the success of the experiment.

Much also will be demanded of the officers if the plan is to succeed. With them it will lie largely to supply the human touch which will save the organization from becoming a lifeless machine. They must have clear ideas regarding what can be done and what ought not to be done by advisory bodies. Belief in the value of truth, reached through the contribution of many different minds, must be a fundamental article of their faith. If they have this they will be free from any temptation to dictate to others or try to impose their own ideas. They must possess intellectual and spiritual sympathies sufficiently broad to enable them to understand, and be understood by, the many different national and ecclesiastical groups which they have to serve. The test will be not that they think they understand, but that the various groups feel that they understand and yield them their confidence. This latter quality, in particular, is rare and hard to find, largely no doubt because co-operation is still in its early stages and comparatively few have had the wide contacts which help to develop broad sympathies and quick understanding. It will hardly be possible to find men who can at once command the confidence of so large and varied a constituency as the churches and missions in India or China ; all that can be done is to take the best that can be had, and trust to the work itself to develop in them the experience and qualities that are required.

The proposed plans may be open to much reconsideration in detail and will no doubt be greatly improved as the result of experience ; but in their broad features I believe that they are a response to deep necessities of the present missionary situation. The National Christian Councils have come into existence through the operation of real and powerful forces. Whether they will be able to do what is expected of them, no one can say. Success, if it comes, will be an achievement of high moral quality. That is why I have called the experiment a spiritual adventure. But I am convinced that the experiment in some form has got to be made. We have got to go forward that way. For it is the Christian way. Belief in truth as something which it needs the whole body to apprehend, recognition that we are all members one of another, the ability to look not on our own things but on the things of others, mutual trust and fellowship, are essential to the Christian way of life. They are ideas and virtues of which the whole world stands in especial need to-day. If the Christian Church cannot express and exemplify them, the salt has indeed lost its savour. But if, not as yet in the sphere of organization, but increasingly in life and spirit, we can recover and express the great truth and revelation of the body of Christ, a witness will be borne by the Church of Christ to the world of which it stands in deepest need.

J. H. Oldham

THE CHRISTIAN APPROACH TO MOSLEMS

By JOHN E. MERRILL, Ph.D.

In the Providence of God, the problem of Islam is being forced upon the attention of the Christian world to-day with new insistence. The purpose of this paper is, first, to characterize the historical attitude of Christendom toward Islam, and then to outline a basis for a different attitude and a corresponding method of missionary approach.

I

Historically, the preponderating attitude of Christendom toward Islam has been that of an enemy toward another enemy. It has varied from simple rivalry, through self-defence, to ridicule, condemnation and armed attack. Where Christians have been subject to the forces of Islam, it has been covert. Elsewhere it has been open. Probably a majority of nominal Christians have justified this attitude as right, as natural or as necessary. Yet all have not. Knowing that enmity can produce and has produced only enmity, all who have at heart the welfare both of the Moslem world and of Christianity are bound to call this attitude in question.

Nothing is gained by saying that Christendom has been compelled to adopt this attitude, terrible as have been the onslaughts of Islam. Compulsion is a matter of judgment and of patience. If the ultimate aims of life revolve about self, action may be considered as justified which a higher necessity would forbid, when the final purpose was the good of others. Jesus might have argued (as did Mohammed) that the opposition which He en-

countered compelled Him to resort to force in order to secure the victory of His ideals. Instead, He was proof against this spiritual fallacy, choosing rather to endure the shame of apparent defeat upon the cross and staking the establishment of His kingdom on the efficiency and final victory of purely spiritual power.

Christendom has adopted this attitude upon a most inadequate basis of knowledge of Islam. After thirteen centuries how little intimate understanding of it we still have! Christians have been content to accept as fact any hearsay, especially when flattering to themselves and unfavourable to Islam. Moslem schoolboys, too, as these lines are being read, are being taught the religious, intellectual and moral superiority of Islam to Christianity, with the addition that the Christians know this, but because of obstinacy are unwilling to confess it. Christians may smile, but would do well to remember that time was when Moslem justice was superior to Christian justice and Moslem morality to that of so-called Christians, Christians themselves being the judges, while Moslem lands were the refuge of those obliged to flee for their lives from Christian persecution.

The traditional attitude of enmity on the part of Christendom toward Islam is self-condemned, because, in the first place, its judgments in condemnation of Islam are superficial. Already biased, it does not go to the root of either Islam or Christianity, but contents itself with comparing beliefs, ceremonies, laws, morality and social conditions among Moslems with the same among Christians. All of these are but external forms assumed by the religious life and not the inner reality which makes both Christianity and Islam what each of them truly is. Nor does the traditional attitude hesitate crudely to pass sentence on whatever it finds strange or foreign or repugnant, not seeking to trace its origin in an environment widely different to our own or to ascertain its underlying significance for those to whom it is native and perhaps sacred.

Furthermore, this attitude rests unconsciously upon a fundamental error in that it treats Christianity and Islam as similar in kind, two religions, two members of a single class, comparable both as totalities and in detail. From this arise all manner of disputations as to which beliefs are the more reasonable, which ethics the more ideal, which conduct and social conditions superior. Islam definitely accepts this basis of classification as correct. Christianity is but another religion, like Islam in kind, and now superseded. Christianity itself cannot accept this point of view without abandoning that which is its essence. If, in the full sense of the word, Islam is religion, Christianity in its essential character is something else. While Christianity has forms, while these forms are comparable with those of Islam, and while such comparison is legitimate, Christianity itself is more than these.

But, more incisively, this attitude of enmity toward Islam and its adherents is unchristian, because it is not the attitude of love. The attitude of one who is not a Christian toward any person or movement may be determined simply by the character of the person or movement in question. But the attitude of a Christian, while defined in its expression by this character, will be determined not from without but from within. God's Spirit has so possessed him as to make dynamic love his nature, and this love radiates to all without distinction, as God's sunshine falls on both the evil and the good. Historically, the relations of Christianity to Islam have not been characterized by the exhibition of such Christian love. That Moslems have not loved Christians may not constitute against them an indictment, but that Christians have not loved Moslems does constitute an indictment against Christians, for love, even to enemies, was what Christ preached.

This superficial, erroneous and unchristian attitude of enmity toward Islam is untenable and must be corrected among Christians of spiritual discernment, especially among those of missionary purpose. And here let it be said that

the centuries have shown exceptions to the common bitterness, roses among the thorns, when in the East and in southern Europe individual Christians have loved the Moslems, even unto death. Yet even then, there has been an undertone of the rivalry of two religions and of struggle for the recognition of Christian superiority.

II

Enmity is largely the result of misunderstanding. The first step to a correction of the attitude of Christendom toward Islam will be the attempt to understand Islam, and not Islam alone but Christianity itself and the inner life of the human spirit of which both are expressions. The work of a treatise cannot be done in a paragraph, so that what is said here must of necessity appear dogmatic ; for this corresponding indulgence must be asked.

And, first, Christianity. Stripped of accretions, distinguished from the forms which it has acquired through the ages, what is Christianity ? It is not race or nationality, though to many Turks ' Christian ' and ' Armenian ' are synonyms. It is not government, for Christianity is not to be confused with western diplomacy. It is not ecclesiastical organization. The Roman Catholic Church or any other is not to be thought of as identical with Christianity. It is not form of worship. I have heard the similarity of Christians to the devil-appeasing Yezidees argued on this basis. It is not creed or theology. It is not morality or law or civilization. It is not even a holy Book. How often Christianity has been identified with one of these, and as these when tested stood or failed, Christianity has been considered to have shown its superiority or to have been discredited. How often the Christian missionary has been looked upon as the representative of his race or nation, his government or Church, his theology or ritual, his civilization or morality, or, best of all, his Book. To me, Christianity means spiritual life, the Spirit of God possessing

the inner life of man and energizing all its manifold expressions, as their antecedent and dynamic.

In considering the Moslem problem such analysis is necessary, because Christian missions to Moslems must have a definite and conscious objective. What is it that we desire to bring within the reach of Moslems? Attempts to take to them merely the forms which have been assumed by Christianity among ourselves are doomed to limited success, if not to ultimate failure. Moreover, wrong situations are created, misunderstandings arise, time is wasted and the essential spiritual work is set back.

Next, Islam. Ideal Islam is belief in the One God and absolute surrender to His will. Mohammed is simply His messenger. The record of Christian opinion about Islam is full of misrepresentation. Even when the facts have been superficially correct, Christians have grasped at the worst as typical, and have not been disposed to attempt to understand the religious meaning of Islam in the thought of its founder and in the life of devout Moslems to-day. What if the tables were turned? Would we justify the Moslems in taking our worst deeds, our inferior characters, as typical of Christianity? Instinctively we demand that they take as standards only our best. May they not demand of us the same?

Many have thought that with the loss of political and military power Islam would soon disintegrate. They have not appreciated its social and religious vitality. Loss of political power may even sting Islam into the attempt unitedly to regain it, or its loss may push the religious element into sharper relief as all that is left, and as therefore to be cherished with greater jealousy. To the Moslem, Islam and religion are synonymous. The fact that the breaking down of faith in Islam means the breaking down of all religious faith is part of the tragedy, as western irreligious education makes progress among young Moslems.

Islam had its origin in religious dissatisfaction. To some degree, it must have met successfully this sense of

need. Centering about such an element of religious dissatisfaction, Islam was preached as an authoritative divine message, and as a unifying religious force, first for the Arabs, and then for all the world. All genuine believers in One God were to be united on the basis of a return to that belief in Him and surrender to His will which were held to be at once the essential principle of Islam and the original essential principle of both Judaism and Christianity. On this basis, Islam sought among the Arabs to substitute non-idolatrous monotheism for idolatrous polytheism, to regulate flagrant evils and to institute a political organization of the new religious unity. In the endeavour, it resorted to force with the recalcitrant, and it compromised on details to secure the execution of the main outlines of its program. Then it began its career of conquest.

The Christian missionary must attempt to understand Islam as a religious movement and at its best. Otherwise his thinking will be mistaken, because of ignorance, or at best inadequate, because based on subordinate characteristics which may be modified or sloughed off by Islam without change in its real nature.

Finally, spiritual life. What are the essential elements of that inner activity which underlies all spiritual expression ? In the experience of the Christian, spiritual life has two factors, one divine, one human : what God does toward man, what man does toward God ; the distinction holds true of religious life in general. In different religions, the purported divine factor varies, but the typical human factor remains the same. It is some form or degree of the natural Godward activities of human nature, and may be summarized as ' trust and obedience in view of truth.'

While proof of the purported divine factor may be attempted—though by experiment, not by reason—the human factor does not require proof. It consists in conscious, undeniable human activities. For this reason it is

fitted to serve as an independent, elementary basis for the estimate and comparison of religious values. This view of religion makes secondary all theological discussion and all moral and social comparison. It narrows the field to the essential spiritual activities.

III

Such a study of Christianity, Islam and spiritual life furnishes a basis for indicating the normal relation of Christianity to Islam and for outlining a corresponding method of missionary approach.

1. Christianity and Islam require in common the essential human activities of the spiritual life. We are not now concerned with the question of comparative degrees, or with the content of that which has been regarded by each as truth about God. Apart from these, each calls for and exhorts to trust and obedience toward God. That Christianity does so needs nothing more than statement in this place. That Islam does so is capable of abundant verification from the Koran or from the testimony of any devout Moslem. ' They who believe and do the things that are right shall receive a perfect recompense.' (Sura xli: 7.) This common ground in the human activities of the spiritual life needs to be recognized mutually and to be placed in relief. It is not necessary to consider it as more than what it is, simply the human preparation for spiritual experience of God. But that both Christianity and Islam have this in common should be emphasized.

As a matter of fact this common factor of faith and obedience was recognized as such by Islam at the first, and was set forth as a basis for religious unity. It was expressed as a return to the religion of Abraham, ' obedient to God, sound in faith,' who was ' neither Jew nor Christian.' ' Who hath a better religion than he who resigneth himself to God, who doth what is good, and who followeth the faith of Abraham in all sincerity ? And God took Abraham

for His friend.' (Suras xvi : 121, iii : 60, iv : 124.) Islam considered itself to be just this. For comparison, we may recall the words of Paul and James to their Christian readers, both Jewish and Gentile, commending the faith and obedience of Abraham to them as a pattern. Christians and Moslems commonly have considered that, if a point of agreement was to be found among them, it was in common intellectual acceptance of monotheism. The agreement here set forth is more elementary and is practical.

2. Christianity and Islam are not, fundamentally, opponents or even rivals, but are generically unlike. Christian armies and governments may contend with Moslem governments and armies. Christian theology, moral standards and society may be ranged over against those of the Moslems. But when it comes to the inner religious content, the case is different. On the human side, they require typically similar activities, as we have just seen. But on the divine side, they are utterly dissimilar, and are not open to comparison. Islam offers a Book containing teaching about religious thought and conduct. Christianity often has made the same statement about itself, and has considered itself as thus a rival to Islam. But in so doing it has surrendered its unique and specific nature. For its essential being is not those beliefs and practices in which its spiritual dynamic finds expression, but that spiritual dynamic itself. Between this dynamic and the laws of faith and practice in Islam direct comparison is impossible. Also, the resulting methods of the two are different. That of Islam is authority, then reason ; that of Christianity is experiment. The essence of Christianity lies in a region outside the sphere in which Islam moves. If the keynote of the one is Law, that of the other is Dynamic Life.

In illustration, we may bring to mind Mohammed at his best, and may accept that God gave him a mission to establish among the Arabs a higher religion, morality and social order. But when all this has been said, it remains

true that the problems which occupied the mind and heart of Jesus, the final removal of those barriers which separate the sinful soul from loving fellowship with God and the universal indwelling in men of the Divine Spirit as a power to holy living, did not pass through the imagination of Mohammed.

Therefore, argumentation with Moslems as with representatives of a rival religious system is not calculated, in the nature of the case, to lead to results. Rather what is needed is to tell them facts of personal spiritual experience, which they do not know.

3. Thus we are led to frame a method of missionary approach to Moslems, consisting of three elements : loving service, sympathetic testimony and united prayer.

The approach must be truly Christian, the outgoing of love alone. Even if Christians have suffered grievously at the hands of Moslems, in it there will be no place for enmity. The central thought cannot be that of self in any of its forms, that which has been the root of the old attitude. Instead there will be the utter purpose to help Moslems at any cost. Christ yearns over the Moslem world ; the Christian Church must yearn also. And this love will express itself in all the varied forms of helpfulness made necessary by Moslem need. The purpose is not to conquer but to save. It is said that at the Lucknow Conference several years ago there were present five Christian clergymen who formerly had been Moslems. At one time or another during the conference each of them bore his individual testimony that the first thing which had drawn him toward Christ was kindness shown him by some Christian.

Its message will be a testimony to spiritual experience, not a teaching regarding religious doctrine and practice. Its purpose will not be to convince Moslems by argument of the truth of Christian theology, or to persuade them to accept Christian moral and social standards. Its aim will be to offer to Moslems that spiritual something which

by the divine grace we possess in Christ and which to us is of infinite worth, a something which they lack and of which they are ignorant. This divine increment to human experience and power we want them also to possess, so that the joy, both theirs and ours, may be full. We have known what it is to be without this grace, and therefore we approach them in utmost sympathy, longing that they may have more abundant life.

Because to us the spiritual life has become the great reality of all our living, we shall rely upon its methods and forces and not upon those of the flesh and of physical nature. Therefore, accompanying this service and testimony, there will be the further expression of love in individual and in united prayer that testimony to the living Christ may bear fruit in Moslem hearts and that He may be revealed to them as well.

By loving service, sympathic testimony and united prayer we may become channels for the impartation to our Moslem brethren of the divine grace wherein we stand.

In reply to the question whether results may be expected to follow the application of such a method, three testimonies of Moslem men and women come to mind. The first is that of a man who years ago was a patient at our hospital: 'There I found healing for my body and for my soul.' The second is the spontaneous exclamation which burst from a woman's lips: 'How precious this Messiah is!' The third was from an educated man, now a Christian leader of wide reputation, who out of his own experience of the fullness of Christ summed up the matter in a single sentence: 'Islam has no Saviour.' What Moslems need is that this living, present Saviour should be revealed to them.

JOHN E. MERRILL

BANTU HEATHEN PRAYERS

By HENRI A. JUNOD

The Bantu heathen prays. It would be a gross exaggeration to pretend that he is a man of prayer. Yet, however sporadic and intermittent may be his prayers, he prays, and it is impossible to know his religion and his soul without listening to his prayers.

I have collected more than twenty prayers amongst the Ba-Thonga of the district of Lourenço Marques, and found some others published by Mr E. W. Smith in his valuable study of the Ila-speaking peoples[1] or by Mr G. Lindblom in his monograph on the Akamba.[2] A rapid glance at this collection at once reveals a strange fact: Bantu prayers bear a strong liturgical character. As a rule they are not a spontaneous expression of religious feeling, but a ritual act performed only by certain official agents in relation to family or national circumstances. No written code exists, as there is no writing; but in each occasion the headman, who acts as a priest, exactly knows what he must say and ask. The more one studies the customs of those semi-primitive and so-called savage tribes, the more one is struck by the fact that their whole life is conducted according to fixed laws, leaving very little scope for individual thought or individual feeling. Religion is essentially a social or family function. It mainly aims at maintaining and strengthening the community.

It would, however, be erroneous to assert, as the sociological school in ethnography actually does, that religion is only that. The origin of religion is deeper; it is in the

[1] *The Ila-speaking Peoples of Northern Rhodesia*. London: Macmillan. 50s. 1920.
[2] *Archives d'Etudes Orientales*. Vol. 17.

heart; and in times of danger, when a man fears for his life, he utters a cry, a cry to his God or to his gods, 'Save me!' I have met with some prayers of this kind. They are, indeed, rare; but they exist. For instance, when a boatman on the Nkomati river transports travellers from one shore to the other, it may happen that a thunderstorm breaks; big waves threaten; there are children in the boat; if it capsizes they will be drowned. In the midst of his anguish the boatman prays to the spirits of his ancestors in a loud voice: 'My gods! Do not show anger against me! These children are not my children.' If the strength of the wind increases he will tell his fellow passengers to ask for help from all their respective gods; hundreds of spirits of deceased ancestors will be entreated to manifest their divine power to rescue the boat which is in danger. Another similar instance was given to me by a man called Mankhelu who was the general of the Nkuna army at Shiluvane, Northern Transvaal. The Ba-Nkuna were at war with a neighbouring Sutu clan, the Sikororo clan; they had waited the attack of the enemy for many weeks, and, as it did not come, they had returned to their homes. Suddenly, on the 7th of November 1900, the news spread that the Sutu army was camping in the neighbourhood. There was no time left to gather the Nkuna warriors; a disaster was imminent. Mankhelu was in terrible anguish. A bundle of grass which a woman had used for binding her sticks was lying on the ground. He took it and feverishly separated the blades saying: 'Let them be so dispersed, carried off, destroyed!' This was a prayer in action. A few hours later the invaders were repulsed with heavy loss, and Mankhelu was convinced that his gods had heard his spontaneous appeal to them.

Such individual prayers may be uttered in less tragical circumstances, for instance, after sneezing. Sneezing, all over the world, seems to have a religious signification and to be an occasion for asking for good luck. In Switzerland one addresses the sneezer with the words: 'God bless

you'; the Ba-Thonga say to him: 'Life and sleep,' and the sneezer himself may begin to pray as follows:

Gently! Smoothly! I pray to you. I have no anger against you. Be with me and let me sneeze. Let me see sleep and let me see life! If I go by the road, I may find an antelope (dead in the bush), I may take it on my shoulders; or I may kill an elephant (viz. meet with a fair girl and obtain her favour) . . . Now, I say, my nose, it is enough!

Notice these two curious expressions: 'Gently, smoothly!' It is the translation of two obsolete, rare words (*abupsayi*, *akhwari*) which are real liturgical expressions sometimes heard as an introduction to prayers. We shall explain their spiritual meaning later on.

There is a category of persons who use those words very often, the medicine men. The native doctor is a very religious man. Remember that most of his drugs have been transmitted to him by his ancestors as family secrets; if they are to be successful, the blessing of the departed ones must accompany them; hence the fact that the medicine man generally invokes them before undertaking any treatment. Here are some typical examples of such medical prayers.

Infants during the three first years of their life, before the ceremony of weaning, are considered as patients liable to any amount of diseases on account of the intestinal parasite which they are believed to possess. Every month the family doctor comes and performs a ritual ablution to keep in check the internal enemy; he then prays as follows:

Gently! Smoothly! This is the child. May he grow; may he become a man by means of this medicine of mine! May his perspiration be good! May the impurity go away, may it go to Shiburi, to Nkhabelane (two very remote districts). May the child play well and be like his companions! This is not my beginning (in treating children); you have given me these drugs. May they protect him against disease, so that everybody may see that there is power in them.

When a young man wants to undertake a long journey, he may call a medicine man to obtain protection against the

dangers of the road. The doctor prepares special drugs in a pot, brings them to the entrance of the traveller's hut, takes a little of the decoction in his mouth, spits it at him in uttering the sacramental sound '*Tsu*' and prays in the following words :

> Gently! Smoothly! I say so. Death does not come to him for whom prayer is made; death only comes to him who trusts in his own strength . . . Let misfortune depart, let it go to Shiburi, to Nkhabelane! Let him travel safely! Let him trample on his enemies, let thorns sleep, let lions sleep, let him drink water wherever he goes, and let water make him happy by the strength of this leaf (viz. of my medicinal herbs).

The decoction is then used to wash the body of the traveller.

This curious sound '*Tsu*' plays a prominent part in most of the offerings. A little saliva is mixed with the drug or eventually with the blood of the slaughtered animal and is emitted before any word is pronounced; it seems to be the ritual means of calling the spirits of the ancestors.

Medicine men have a strong faith that success in their practice is entirely dependent on their gods. Once a year they prepare a new supply of drugs. They burn the roots or leaves which they use for the purpose, and conclude by a prayer to the ancestor from whom they inherited their secrets :

> You—so and so . . . let these drugs of yours rise (viz. find a new strength), let people come from far away, from the Zulus, from Moselekatsi, from Mpfumu (Lourenço Marques) . . . Let them think of our leaves, let them bring elephant tusks (marriageable girls)! Let them dream of us.

The most characteristic prayers, however, are the family prayers. As a rule they are pronounced by the elder member of the family; his younger brothers have no right to approach the ancestral spirits; the law of precedence is sacred and it is taboo to transgress it.

This is the formula used in the case of the marriage of a daughter. The father takes between the index finger and the thumb a small quantity of the half digested grass which has been extracted from the paunch of the slaughtered

goat, touches his tongue with it and emits the sacramental '*Tsu.*' Then standing behind the wedding pair he says:

My fathers, my grandfathers (he calls them by their names) . . . look! To-day my child is leaving me. She enters the wedded life. Look at her, accompany her where she will live. May she also found a village! May she have many children; may she be happy, good, just! May she be on good terms with those with whom she will be. . . .

He speaks with his eyes wide open, looking straight before him, as if the gods were really sitting near him. There is very little feeling of awe in the whole proceedings. Perhaps the brother of the bridegroom will interrupt him and say: 'Yes, we will live peacefully with her if she does her duty and does not worry her husband.' But the father will go on, taking no notice of the interruption, repeating the same words again and again. When the people think that he ought to stop, they send a young man to cut a piece of meat and to put it into the old man's mouth. This is called 'to cut the prayer,' and then he keeps still.[1]

Prayer is also resorted to in the case of disease, when the divinatory bones have revealed that it has been caused by the ancestral spirits. Here is a sample of the prayer pronounced by the maternal uncle for his nephew. (The maternal uncle, called *malume*, has special duties to perform on behalf of the children of his sister, those called in ethnographic terminology the uterine nephews.)

You, our gods, you—so and so . . . here is our offering. Bless this child and make him live and grow. Make him rich, so that when we visit him, he may be able to kill an ox for us. . . . You are useless, you gods! You only give us trouble! For although we give you offerings you do not listen to us! We are deprived of everything! You, so and so (naming the god to which the offering must be addressed in accordance with the decree given by the bones) you are full of hatred! You do not enrich us! All who succeed do so by the help of their gods. Now we have made you this gift. Call your ancestors—so and so; call also the gods of the sick boy's father, because his

[1] In vol. i. p. 245 of my monograph on *The Life of a South African Tribe*, may be found a prayer used in the case of a consanguineous marriage, when a boy marries his cousin on the father's side, an act which is taboo, but which can be permitted if proper precautions are taken and a special sacrifice offered to the gods.

father's people did not steal his mother. These people, of such and such clan, came in the daylight (to buy the mother). So come to the altar! Eat and distribute amongst yourselves our ox (it is only a hen) according to your wisdom.

In this prayer the maternal uncle does not fear to address the gods with harsh words. To curse the spirits is a curious means to obtain their favour. Yet the reasoning is plain and convincing : If you kill us, you also will die, as nobody will remain on earth to remember you and to offer you sacrifices.

Funeral rites, so complex and striking in all these Bantu tribes, also afford an opportunity for praying. At the death of a headman, when the burial has been performed and the grave filled, the younger brother of the deceased takes a twig which had been previously placed in the hand of the corpse. This twig has been cut from the *nkanye* tree, the most appreciated and venerated of all the trees of the country. According to the magic beliefs of the tribe, this twig is supposed to impress favourably the gods and to induce them to receive with benevolence the new spirit which comes to them. Magic practices are constantly intermingled with religious ceremonies. The officiant holds the twig with the right hand and turns it round his head, making circular figures in the air. Then he pronounces the sacramental syllable '*Tsu*, *Tsu*, *Tsu*,' and says :

You, my ancestors, who are assembled to-day . . . Do you not see this? You have taken him . . . I am alone now . . . I am dead. I pray you, who are yonder, as he has gone back to you, that we may remain in peace. He did not leave us in anger. Let us mourn him gently, in peace. Let us help each other to mourn him well, even our parents-in-law from amongst whom he has taken his wife. . . .

Some weeks later a curious ceremony takes place—the crushing of the hut of the deceased. All the members of the family assemble in his village ; the men climb on the roof and cut it to pieces, bringing it to the level of the ground with great vociferations. A goat is brought on the

spot and slaughtered. The nephews of the deceased, the sons of his sister, stab it, trying to reach the heart. The animal cries pitifully. At each cry the women ejaculate special piercing sounds; they are satisfied, as it is believed that a victim, in order to be well received by the gods, must cry. Then the younger brother of the departed one makes a pill out of the grass found in the goat's small stomach, presses it against his lips in the usual fashion, spits it out with the sacramental '*Tsu*' and prays:

You, Manyibane (it is the name of the deceased) . . . you have left us! People used to say you were a wizard (a clever man who could overcome death). . . . In what has your witchcraft resulted? Are you not dead? You have left us in peace. Go to Tlotlomane (the father of the deceased); let Tlotlomane go to X (his father); let X go to Y (his father, etc. He utters the names of all the ancestors he remembers). Call each other to come here and look. Are we not gathered together? Here is so and so. The uterine nephews also are here. Accept this offering and may we live peacefully together and visit each other. Even if they do not come to pay me visits, let them come to Fenis; he is their father now (Fenis is probably another brother of the deceased who lives in the neighbourhood, while the officiant lives further away). And you, Mugwano (the son of the deceased) you remain at the head of the village. You are their headman now. Do not scatter your people. Cultivate good relations with each other. . . .

The day I witnessed the proceedings, a woman suddenly stood up. She began to speak in an angry tone, pouring out all the grievances she had against the other members of the family. People tried to calm her and at the end she returned to her place.

The significance of all these ceremonies is obvious. The family has been disorganized by the death of its head. The survivors try to restore it by formally installing his heir in his place. But this cannot be done without clearing away all the misunderstandings, all the bad feelings which threaten to scatter the family. Hence the intervention of the angry woman. The social part played by religion appears in the clearest fashion in this ceremony.

I might give more specimens of these family prayers; but they are all of the same kind, and I proceed to note some national prayers.

Bantu heathen certainly believe that their deceased ancestors possess divine attributes. They are convinced that the produce of their gardens depends on the good will of these powerful gods, and that it would be taboo to eat any part of the new harvest without having first performed the sacrifice of the first fruits. Amongst the Ba-Thonga the chief himself conveys the cooked flour made from the Kaffir corn, mixed with special magical drugs, to the entrance of the royal kraal; he pours it into the little pot which plays the part of an altar and says :

> Here has the new year come! Precede us, you gods, and eat the first fruits, so that, for us also, Kaffir corn shall help our body, that we may become fat, not thin, that the witches may increase the corn, make it to be plentiful, so that, even if there is only a small field, big baskets may be filled. . . .

My old friend Nkolele, chief of the Lebombo clan, near Rikatla, when he offered the sacrifice of the first fruits, entered the sacred wood where all his ancestors had been buried ; he poured the offering on the graves and, calling them by their names, beginning with the founder of the dynasty down to his own father, he said :

> Thou, Mombo-wa-ndlopfu, the Master of this land, thou who hast given it to thy son Makundju; Makundju gave it to his son Hati; Hati gave it to Makhumbi; Makhumbi gave it to Kinini; Kinini gave it to Mikhabyana; Mikhabyana gave it to Mawatle . . . (Mawatle gave it to me, his son . . .) Look upon my offering! Is it not a beautiful one? And here I am, left all alone. If I had not brought this with me, who would have given you anything? Is it not just so? . . . I ask of thee, my ancestor, I ask for all trees: the palm trees for building, the trunks which can be hollowed out for canoes, and let it be that these trunks shall not fall on the people and crush them, when they go to cut them down, over in the marsh. . . .

When Nkolele was presenting his gods with the offering, a big snake, a very dangerous viper, came out. ' It was the father of Makundju, Mombo-wa-ndlopfu, the Master of the forest. He came out and circled round all those present. The women rushed away terrified. But he had only come to thank us. He did not come to bite us. He thanked us, saying : " Thank you! Thank you! So you

are still there, my children! You came to load me with presents and to bring me fruit! It is well!" He came to thank us for our chicken; even if one kills only a chicken, he is quite content; for him it has just the same value as an ox.'

Such is the testimony of the old priest, and he had no doubt whatever about the reality of this marvellous theophany.

In the Shikabele district, a few miles north of Lourenço Marques, lived a magician called Nwagwalen. When an important theft had been committed people used to ask him to discover the thief. He took with him a black stick which had been employed to dig the ground at a place where lightning had fallen; he also took the medicine of heaven which he pretended to have found at that very spot in the earth, and having gone to the village where the theft had been committed, he prayed as follows:

> Ho! Heaven! It is thou who hast eyes which see as well by night as by day! . . . They have stolen my goods and they deny it! . . . Come and discover them! May they be consumed!

This prayer is absolutely different from those which we have met in the ancestor worship. We enter here a totally different domain. It a well known fact that, beside their belief in the ancestor gods Bantus have a dim knowledge of a divine power which resides in heaven. In the southern tribes this notion is very vague; it is more or less impersonal; at any rate such is the case amongst the Ba-Ronga where this power is called Tilo, viz. Heaven. When it takes a more precise form, as happens with Unkulukulu of the Zulus or Khudzane of the Pedis, this Supreme Being is sometimes confounded with the first man. But the more you travel to the north, the more this God of Heaven is conceived as a living person, dwelling far away from the people and having very few relations with them. Yet he is sometimes invoked. He is called Nyambe amongst the Ba-Rotsi of the Zambezi, and every morning

in that tribe he is addressed with the royal salutation and presented with an offering of water. Further north his name is Mulungu. The explorer Lindblom, who described the customs of the Akamba, near the Kilimandjaro Mountain, once heard a woman who had just borne a child, utter the following words :

> Mulungu, Creator, thou who has created all human beings, thou hast conferred a great benefit on us by bringing us this child !

But it is amongst the Mashikolumbe or Ila-speaking tribes, recently studied by Mr E. W. Smith in his remarkable monograph, that the notion of the Supreme Being seems to reach its greatest development. He is called Leza. People tell curious legends about him and prayers are often addressed to him. When there is drought, medicine men try to obtain rain by special charms, as happens amongst most of the tribes ; but all the time people accompany the magic practices with the words :

> Come to us with continued rain, O Leza ! Fall !

In case of sickness, when it is supposed that it has been caused by Leza, the Ba-Ila will say :

> Leza, I pray Thee ! If it be Thou who hast made our brother sick, leave him alone, so that Thy slave may go about by himself. Was it not Thou who createdst him on earth and said he should walk and trust Thee ? Leave Thy child that he may trust Thee, Eternal One ! We pray to Thee : Thou art the great Chief !

When a traveller arrives at a river and prepares to cross, he fills his mouth with water, he spits some on the ground and says :

> It is Thou who leadest me. Now may I return with Thy prosperity from the place where I am going, O Leza ! Go on shepherding me well, my Master !

These prayers to the Supreme Being are certainly more simple, more spontaneous than those we met in ancestor worship. They are not accompanied with so many complicated ceremonies and offerings. There is something

more spiritual in them and they do not entirely confirm the idea which is current amongst writers on primitive religion that, for Bantus, the ancestor spirits are the only attainable gods and that the God of Heaven has not any relation with mankind.

We no longer think nowadays that all the manifestations of heathen religions are the product of the devil. We believe that, if the devil has played great havoc indeed in fostering all sort of error and impurity amongst those people, yet the human soul has never ceased to aspire to God, even in the darkest corners of the heathen world.

Bantu prayers are very childish. They are very materialistic, also. They do not ask for moral progress, as amongst Bantus morality has very little to do with religion ; nor do they seek spiritual communion with the Divinity, as might be expected when the gods are nothing but men endowed with some divine attributes. The Bantu soul, none the less, is deeply religious.

'Gently ! Smoothly !' These expressions so often used to begin a prayer are, as I was told by a Christian elder, the act of humiliation of the heathen towards his gods. He entreats them to act towards him benevolently, without violence or anger.

'Death does not come to the man for whom prayer is made ; death only comes to him who trusts in his own strength.' Schleiermacher held that the feeling of dependence is the principal element of true religion. Certainly that wonderful sentence shows that there is something of that feeling in the Bantu soul ; it is not yet the feeling of absolute dependence, as the idea of the Absolute God is not present in Bantu theology. But let the Christian God be revealed to those tribes and their prayers will suddenly reach a higher level. The larva will evolve into a beautiful imago. And the butterfly will open its wings and take its flight towards heaven.

HENRI A. JUNOD

A WORLD PROGRAM OF CHRISTIAN LITERATURE

By CORNELIUS H. PATTON, D.D.

'If the Edinburgh Continuation Committee had done nothing else than inaugurate, through its special sub-committee, the union literature movement, it would have justified its existence.' This assertion by a member of the International Missionary Council at Lake Mohonk may appear to some over enthusiastic, and we confess it should be regarded somewhat from the prophetic point of view; yet, in the main, it is a true estimate of the importance of the steps which began with the publication in 1915 of Dr John H. Ritson's little book, *Christian Literature in the Mission Field.* Since then, in spite of committee adjustments, interruptions caused by the war and complications arising from the Interchurch World Movement, the effort to co-ordinate and develop our literature forces has moved on with gratifying regularity.

What we have undertaken is nothing less than the creation of a new department in board administration. To the departments of evangelism, education, medicine, industrial work, we are now adding that of literature. All honour to those boards (alas, few in number!) who have not allowed this to be crowded to the wall under the pressure of more popular agencies. In the early days literature was at the forefront of missionary effort. The great pioneers, like Carey, Judson, Moffat, Morrison, Riggs, were of necessity largely given to Bible translation and book production. In later years the literature societies and tract societies came upon the field, for the most part independent of the boards, but serving the common cause

within the limits of their painfully restricted incomes. We owe much to them for keeping the pens and presses going. Now that the boards are stressing literature once more, and are inclined to league together for a broader and better output, we may expect a development of large significance and promise.

Dr Ritson was bold enough to suggest that co-operation should not be content with the unifying of the literature forces in a given country or area, but should go on to the formation of a world program. He early took his stand for a grand combination of forces at the home base—Great Britain, Continental Europe and America joining in common studies of the problem and in projecting a policy of international significance and scope. In view of the action of the International Missionary Council at Mohonk we may now say that a world program is actually emerging. Already there has been brought about an understanding between the literature committees of Great Britain and America, together with a workable plan for co-ordinating these agencies at the home base with the various literature forces on the field. This accomplishment warrants a registering of the main points of progress which the years since Edinburgh have brought to pass.

I

First let me speak of certain general conclusions which have been reached, as a result of the studies and surveys which have occupied the past decade.

1. Deeply impressive have been the facts as to the need of Christian literature throughout the world. The recent years have seen an immense increase in the reading public of non-Christian lands. There is a market now for our goods such as few have realized. It is not simply a matter of literacy advancing by leaps and bounds, but of a keen appetite for what the printed page contains. Japan, of course, is the leading example, with her universal

and compulsory system of schools, a literacy percentage rapidly approaching 100, a square mile or so of book-shops in Tokyo, and the familiar sight of ricksha-men perusing newspapers and pamphlets on the curb while waiting for jobs. Japan alone would warrant the amalgamation of our Christian literature forces. But there is also China, with her intellectual and religious renaissance dominating the situation, her 3000 newspapers and her steadily growing system of public schools. As for India, we learn that as a result of government and mission schools 300,000 literates are now being added to the population every year. An impressive result surely, until we consider the fact that, through the lack of reading matter in after school days, 39 per cent of the Indian children actually relapse into illiteracy. What sort of missionary economics have we been practising to allow a waste like this ? By no means should we omit the Moslem World in our estimate of the new demand for literature. Egypt, Palestine, Syria, Turkey, India, the Indian Archipelago, the Philippine Islands, offer a superb opportunity to send the printed page to the ' Men of the Book.' And as for Pagan Africa these are the days when we hear of lads from a dozen tribes seeking education as well as work at Johannesburg and along the Rand, where not a few of them are being ' fed up ' on vile stories and pictures issued from an unscrupulous secular press. In all these lands we are confronted with the possibility that the market which the mission boards in large measure have created will be captured by the forces of evil. Are we to stimulate the appetite for learning only to see it prostituted to immoral or destructive ends ?

2. Great encouragement comes from the fact, clearly apparent, that the boards of Europe and America stand ready to co-operate in the realm of literature if a well worked out plan is offered to them. From the beginning of our investigations it has been recognized that here is a sphere of activity in which alliance of effort is inevitable. Argument has hardly been necessary. While there will

always be a demand for special literature adapted to mission or denominational uses, it is recognized that this should be a small part of the whole, that possibly nine-tenths of the printed material should relate to needs which are nation wide in their scope and might better be produced through union effort. Both economy and efficiency support this position. The problem is so vast, so complicated, so bound up with national aptitudes and sentiments on the field, that no one mission group is capable of solving it. Who will attempt to say what literature the Chinese should be producing, or what literature is best calculated to meet their needs ? Only as we combine the wisdom of the best students and writers among foreigners and nationals alike do we dare even attempt such a problem.

3. One thing the boards are making quite clear, and that is the necessity of the representative principle in co-operative schemes. The determination of policies and the formation of budgets by committees which are responsible to the supporting and co-operating societies is a *sine qua non* in these days. Voluntary associations of workers, no matter how able and worthy, may not expect to carry the boards for long. The considerations which led to the transformation of the Edinburgh Continuation Committee into an International Missionary Council, composed of delegates elected by the national bodies, apply all down the line. If any of the old-time literature societies are inclined to regard with disfavour, not to say suspicion, this new attitude on the part of the boards, on the ground that the introduction of non-expert outsiders may obstruct a work which by the nature of the case should be scholarly and intimate, let me express the opinion that such fears are groundless. The principle of representation is not made on its own account but as a pre-requisite to any participation which is hearty and efficient. The representation of the boards on union literature committees on the field will ordinarily be through the missions ; hence there is little danger of unskilful or unsympathetic home base interference.

4. There is universal agreement upon a policy looking to broadening the scope of our literary output. We are interpreting the word 'Christian' in its largest implications. Whatever makes for the abundant life falls within the range of our literary program. We need, of course, to continue the publication of devotional books, commentaries, treatises upon vital Christian truths and other works adapted to pastors and Christian leaders. In fact the building up of the library of the pastor abroad is of pressing importance. But beyond this we must have brief popular books on public and private health, on home building, the care and training of children, on patriotism, on community welfare, on world history and geography, and above all we need a line of well-written biographies. Our surveys reveal that the needs and tastes of women and children have been sadly overlooked. There is an urgent demand for wholesome stories, and for papers and magazines suitable for the home circle. Many of our correspondents urge the sending of stated material to the willing press, and affirm that no opportunity surpasses this in value.

5. With the demand for a broadened base for literature there comes an even greater insistence upon quality. 'Give us fewer but better books,' they are saying in many a field. It is pleasant for us at home to receive a well-printed book from a mission press, and the catalogues of publications available for missionaries and colporteurs seem impressive; one wonders at the array of titles; but how about the contents, and how about the literary expression and style? Many and bitter are the complaints on this score. Educated natives are saying, 'You foreigners do the best you can with our language, and we appreciate your efforts, but you must not wonder if we feel a certain lack of flexibility and grace not to say accuracy in statement.' Of course there are many noble exceptions and we must not forget that there are lands where no literature exists except what is furnished by mission boards. But

the appeal for better quality is impressive, and, it is pleasant to note, is leading to remedial measures. In every union program we have seen, emphasis is placed upon the need of a truly indigenous literature. Plans are being formed for discovering and developing talented native writers, and the missions are being urged to set apart only the most cultured and resourceful members of their staff for editorial and publication work. It was urged at Lake Mohonk that the larger support of co-operative literature organizations might well be given only to those agencies that are using a due proportion of their efforts in this direction.

6. An inevitable result of the co-operative movement is the pooling for the benefit of all of the best writings in each section of the field. When the mission presses and literature societies were working independently and in ignorance of what others were doing, there was bound to be a certain amount of overlapping and occasionally a glaring omission. The surveys which have been made in China and India have brought to light all the material which is available and have led to plans for filling the gaps. It is found that translations or original works produced in one language area are adapted for other areas in the same land, or even in other lands. A good illustration is the production in Africa of a bilingual book on hygiene, French and Lokele being used on opposite pages. The idea worked so well that it is proposed to issue the same book with other combinations, such as English or Portuguese with the appropriate vernacular. Missionaries are writing from widely separated regions in Africa to know when such a book will be available. The bilingual idea is bound to be popular with colonial authorities and local magistrates, and that is an important consideration in these days when the attitude of the governing powers is so prominent a factor in mission work. When our world program is fully developed we should be in a position to render a very large service in the exchange of ideas and materials.

7. Along with the problem of better production goes

the problem of better distribution. There has been a painful lack of co-ordination in this matter. The district missionary often complains because the presses do not produce ' the stuff ' that he wants. The presses complain because the missionaries do not use ' the stuff ' they have. The two ends of the business needed to be brought together and the problem studied as a whole. This consideration alone would seem to require that the missions be placed in control of the work. Certainly the men closest to the people, who, in the last resort, must dispose of the goods, should have a large part in determining what goods shall be produced.

8. A concluding general impression I would like to convey is that the cause of missionary literature can be made interesting to the folks at home. The other impression prevails. There is so little that is spectacular or dramatic about the labours of an editor, a writer, or a publisher ! He works in retirement, shut away from the people and from the busy scenes of mission activity. This is a travesty on the man who is ' driving the quill ' which has too long occupied the popular mind. Correspondingly it has been supposed that the work of Christian Literature kindles no response in the hardened breast of the man in the pews. This is all wrong. We have proved that the subject can be made to live and glow like any other theme connected with getting God's will done upon earth. There are people who are quick to see the strategic place of literature in the divine economy of the Kingdom ; there are people sensible enough to want to contribute to this line of work, especially if you present definite projects to them, such as translating and publishing a certain book they have found helpful in their own reading ; there are whole audiences of men and women who can be made to thrill—yes, let me use that word—over the possibilities of this arm of the service. We have proved it again and again. After a meeting in New York, in behalf of the woman's part of our world literature program, which filled

the chapel of a large Fifth Avenue Church, one of the most influential and benevolent of the women of the metropolis remarked, 'This, I think, is the most interesting missionary meeting I have ever attended.' All it needs is some resourceful, determined, red-blooded men and women who know the facts, who will put their heads together and arrange for the story to be told. 'The ubiquitous evangelist,' as some one called the printed page, scores at home as well as abroad. Mr H. G. Wells in his *Outline of History*, in a highly interesting and instructive manner explains how the invention of paper liberated the human mind and caused the spread of knowledge so that it ceased to be the privilege of a favoured minority. All modern progress and all hope for the future, he holds, are inevitably bound up with the printed page. Is it any wonder that people are quick to see the part literature is to play in the spreading of Christian culture? It goes where the evangelist never goes and it stays after the evangelist has departed. It passes from hand to hand, and among many oriental peoples is held in an esteem amounting to reverence. 'Give us literature and we will show surprising results for Christ and His civilization,' writes one of our enthusiastic workers. Where is the man or woman of wealth who will seize this opportunity? We have had large personal gifts for education and for medicine; who will make a large gift for literature? We need those who will finance the publishing of particular books; we need those who will make possible the publishing of popular magazines; we need, most of all, those who will supplement the general budgets of the literature societies. One fairly envies people of wealth the chance to seize this unique opportunity.

II

It remains to speak specifically of how the forces have been organized for putting literature 'on the map.' We now have union literature organizations, on a representa-

tive basis—national committees or councils—in Japan, Korea, China, India and Latin America. Some of these lands have progressed farther than others in the matter of listing projects, forming a definite budget, and in allocating tasks to literature societies and mission presses. They vary even more in the immensely important item of stimulating and raising up indigenous talent.

Japan was the first land to organize for this work, her Christian Literature Society having been started in 1912. From the outset subsidies have been granted by the co-operating boards and the work was thus placed on a reliable basis. As the subsidies have increased the output has grown, until now the figures begin to look impressive. By 1916, 40,000,000 pages were being produced annually and the income from sales was becoming an encouraging factor. The sales in 1919 amounted to 23,557 yen. In 1918 a valuable property was secured in the heart of Tokyo, at a cost of 78,000 yen, and a group of boards in America are committed to paying off the mortgage within six years. Already three annual payments have been made. A highly interesting development has been the periodical *Myojo*, intended for the student class. It is welcomed by government as well as mission schools and is known to exert a great influence. In 1919 it reached 1438 academies and the leaders of 969 primary schools, with an average circulation of 70,000 copies. It is to be hoped the Japan society, a model in many respects, may at no distant date be equally representative of the missions and the Japanese churches. At present the co-operation of the Japanese is through a committee which merely consults with the directors.

In Korea, where proportionately the Christian population is larger than in any other land in the Far East, the output of literature hitherto has been lamentably small. The more do we rejoice to see an awakening interest in the program of the Christian Literature Society of Korea. The annual report of this society for 1920 shows an increase

of 400,000 volumes or pamphlets sold, with 8000 yen more of income. There had been an increase of 14,000,000 pages printed, compared with 1919; 83 new titles had been received from the press. It is hoped this society may emerge from the pamphlet or booklet stages to that of more substantial volumes. The Korean Church is backward in the class of literature it demands, or perhaps we should say receives.

The appetite for reading matter among the women of Korea is shown by the launching of a magazine called *The New Woman.* It is edited by Christian women, graduates of Ewha College, Seoul, and is thoroughly modern in its make up. It is thoroughly modern, too, in the boldness of its positions on all questions relating to woman's sphere in society. It sounds rather familiar to us in the West, but Orientals are amazed by editorial utterances like this:

> For ages we have suffered and have been fettered by unbroken customs, so now we propose to lay aside these fetters and be free. . . . Men may call it revolt or rebellion: but for ages women have been treated like animals and have been under man's foot. Is this the result of righteousness and morality? . . . The common idea is that man's character and physical development are superior and woman's inferior, hence everything is decided in man's favour.
>
> . . . So it is the purpose of this magazine to discourage immorality and to stand for high ideals and morals; to the end that women may have equal responsibilities, equal opportunities for work and equal amount of leisure.

Hurrah for the women of Korea!

The production of literature in China is being recognized as the primary missionary problem, and much attention has been given to the matter by the China Continuation Committee. So far as organization and plans are concerned all is ready for an advance; the lack is only for funds. A survey of existing literature has been made by Rev. G. A. Clayton, and one is surprised at the number of listed titles. We are told, however, that most of this material is out of date and that a certain part of it never should have been published. The publishing agencies have combined to prevent overlapping and waste and three of

the tract societies have combined, with several others. The well-known Christian Literature Society, established by Dr Timothy Richard, has reorganized with reference to drawing Chinese Christians more fully into its management and work. Most important of all is the establishment by the China Continuation Committee of the China Christian Literature Council which federates all the agencies and in which by a new system of representation the co-operating boards will participate. This Council after careful study drew up a policy and program of advance, which was published in the *International Review of Missions*, April 1919, and which stands as a superb challenge to the boards and their constituents. It provides, among other things, for fellowships and prizes for the stimulating of native authorship. Its budget of askings is exceedingly modest, $40,580 Mex, and serves to indicate how far money will go in this line of work. Only this year have certain boards in America begun to appropriate towards the China budget. It should be the beginning of a great development.

The pressing need of essentially Christian literature in China is set forth impressively by Mr R. Y. Lo, one of the Chinese members of the Literature Committee, in these words :

> In this age of scientific study and philosophical research, non-Christian publications of a materialistic tendency, both within and without, are gaining an unprecedented popularity among students and are increasing at an enormous rate every year. This throws a light upon the problem we have to tackle in this rapidly awakening China, not to mention the revival that is prevalent among the three religions that already have strong foothold in China. At any rate, China is in the midst of her renaissance, and the task before us is herculean. We must help with our printed pages, as they reach far and wide, and through generations, and they will help to eliminate illiteracy, superstition, and exploitation. They should substitute truth and science for that which may destroy. They should endeavour to reform the heart of every individual.

India has placed all mission lands under obligation by the excellent survey and program of advance prepared by Rev. A. C. Clayton in 1920. It is a model of its kind. It shows that in India, Burma and Ceylon we have now

a literate population of 21,000,000, that this number is increasing by not less than 300,000 per year; that of the Indian Christians 800,000 are literate. The unification of literature agencies in India has been brought about in such a way as to promise good team work. They are agreed upon a carefully worked out program and wait only the funds from the boards.

One of the best co-operative efforts is found in Latin America, where, since the Panama Conference, the mission forces have been seeing things eye to eye. The publication of the monthly magazine, *La Nuova Democracia*, is a fine piece of enterprise, especially influential among thinking men and women, the formers of community and national sentiment. Other lines of activity are the establishing of union bookstores, the union of evangelical papers, the furnishing of good reading matter to the secular press. As showing the quality and range of literature being produced to-day I quote the following list of titles from the Latin American Report of 1920:

> This year has seen the translation into Spanish of the following manuscripts, which are now ready for the printers: *Pilgrim Teacher Training Course; Religious Education in the Church,* Cope; *Personal Elements in the Religious Life,* Weatherford; *Famous Short Stories* (Translation by W. E. Browning of stories such as *Rab and his Friends; The Quest of the Yellow Pearl,* etc.); *Social Teachings of Jesus,* Jenks; *Prayer and Missions,* Speer; *Manhood of the Master,* Fosdick; *The Efficient Church,* H. C. York; *How to Live,* Fisher and Fisk; *Intercessors the Primary Need,* Mott.

So much for the organization and plans on the foreign field. What is being done at home to support this new development? The boards have been rather slow to respond, but are at last waking up to the situation. To adopt an entirely new line of expenditure in the midst of the financial pressure of recent years has not been possible in many cases. But a sufficient number of boards in Great Britain and America have responded to warrant the belief that in a few years we shall see a general participation. It means much that on both sides of the water

that boards have been ready to form union committees for the promotion of the literature cause and have co-ordinated these with the national missionary organizations. In urging such action it has been made clear to them that new appropriations are involved. Large attention was given to literature at Lake Mohonk, in sharp contrast to Edinburgh, where the matter received scant attention, and we may rejoice that the International Missionary Council achieved a working basis for effective co-operation between Europe and America. It was agreed that no international literature committee is needed but that by consultation together every two years, when the International Missionary Council convenes, and by stated correspondence, it will be possible to keep our world program intact. An international budget was agreed upon covering the Far and the Middle East, and Great Britain and America got together on a just division of financial responsibility. The budget, confessedly, is an inadequate one, but it seems wise to begin cautiously and to ask for only such sums as can be used the first year to the best advantage. When it is clear that the boards are behind this new venture, when effective writers are secured and good manuscripts are coming to hand, there should be a broadening of the work all round the circle. Eventually, of course, we expect that Continental Europe, as well as South Africa, Australia and New Zealand, as sending countries, will join in the world plan.

Nothing has been said in this article about Africa and Moslem lands. This is because we are in the midst of the process of surveying those great areas. The problem in each case is a complex one, on account of the wide divergence in language and the distances involved. An excellent beginning for Africa was made by Rev. Charles E. Wilson, of the Baptist Missionary Society of Great Britain, who published an article on the subject in the *International Review of Missions*, July 1921, 'A Survey of Christian Literature in African Languages.' This attempt, covering a restricted area, is to be expanded into a continental

survey, conducted and financed by the British Committee. It was left for the American Committee to carry through a similar survey for Moslem lands. To make this possible the Committee on Social and Religious Surveys made a grant of $5000 and the work is now well under way. The Clayton India survey was taken as the model. The Moslem world was divided into eleven areas, each with a committee of three or more for the actual work of investigation. The chairmen of these area committees constitute the General Committee, of which Rev. F. W. MacCallum, D.D., of Constantinople, is chairman. The General Committee met in Cairo last December to lay out the task. It is planned to have the report ready early in 1923, and to use this as the basis of discussion at the Near East conferences planned by Dr John R. Mott, as chairman of the International Missionary Council, in 1924.

When the Africa and Moslem surveys are completed, we should have a world program indeed. The mind kindles to the possibilities for good in this movement. The need and the opportunity in every part of the earth is beyond question. Will the directors and supporters of the boards catch the vision and undertake to do their part? Long delays have almost disheartened the workers on the mission fields who with real enthusiasm organized national literature councils, and prompt action is needed to prevent their disintegration. Will the boards now re-awaken their hopes by enabling them actually to realize some of their plans to advance? We believe they will. When God reveals to us a great need and then thrusts into our hands a great tool for the meeting of that need, to refuse to use the tool would be a grave sin of omission. May we not expect that the boards will enter into this opportunity as providentially given, the more so as it brings us together, both at home and abroad, in a thorough going and unique fellowship of work?

CORNELIUS H. PATTON

BURMA AND THE NEW CENSUS

By W. C. B. PURSER

The general public—as distinct from the members of the Royal Statistical Society—need to be warned at the outset that in studying such documents as the census report, it is all important to remember that the statistics so carefully compiled and minutely analysed are by no means infallible. Even in a country where the bulk of the people are intelligent and well educated (as in England) and the original form is fully and correctly filled up, many a slip may occur before this form is finally tabulated at headquarters. Where intelligence and education are at a low level (as in some parts of Burma) the margin of error is wider and the difficulty of securing accurate returns is aggravated. Whilst the absolute authority of the figures cannot be maintained, and they consequently to some extent lose their value, they have a high degree of authority when they are used for the purpose of comparing from decade to decade statistics compiled according to a fixed plan and on definite and uniform principles. But even in this restricted sense the figures must not be regarded as infallible.

In spite of its defects, the Census has a very special value to us missionaries. It provides a check, free of cost, at an unprejudiced and impartial tribunal, of the *ex parte* statements of the various societies. It is significant that, generally speaking, the figures compiled by the Government are higher than those published by the Christian bodies.

To turn to the figures of the report :

The population of Burma is now, roughly speaking, 13,000,000, an increase of 8 per cent during the past decade. Of this number, approximately 10,000,000 are Burmans, 1,000,000 are foreigners, and 2,000,000 are Shans, Karens

and other indigenes inhabiting for the most part the mountainous country on either side of the Irrawaddy.

The religions professed by these people were returned as follows :

Buddhist, 11,000,000 ; Animist, 700,000 ; Hindu, 480,000 ; Mohammedan, 500,000 ; Christian, 257,000 ; Confucian, 1400 ; Jews, 1000 ; Sikh, 5000 ; Rationalist, 51.

Nearly 90 per cent of the peoples of Burma are Buddhist. Burman and Buddhist are practically convertible terms. It is almost unthinkable to a Burman either to be without a religion (I hazard the conjecture that all the 51 Rationalists referred to above are Europeans), or to profess any other religion than Buddhism. The increase, however, in the number of Buddhists in the decade is only just about the same as the normal growth of the population, so that the absorption of the animistic tribes into the Buddhist religion does not appear to be going on so quickly as many of us had thought. Of the other peoples of Burma, the Shans are Buddhist almost to a man : most of the other hill tribes are Animist. There has been a slight increase in the number of Animists during the period covered by the report. The increase is not so large, however, as the normal growth of the population would require, and the difference is due to the gradual assimilation of these people into the Christian and Buddhist religions. With regard to the Mohammedan and Hindu population it must be remembered that these people are, for the most part, Indians who have settled in Burma for a longer or shorter period, and have in many cases intermarried with the women of the country. The increase of 25 per cent in the Hindu population and of 20 per cent in the Mohammedan population must be due in large measure to increased immigration consequent upon the relative prosperity of Burma as compared with India.

Turning to the statistics referring to Christianity ; during the past ten years there has been a growth of 25 per cent in the Christian community. As contrasted with

the Mohammedans, the vast majority of these Christians are not foreign immigrants but are converts made from Buddhism or Animism by missionary effort. The following analysis indicates in round numbers the nationality of the various members of the Christian community :

Burmans	15,000
Karens	178,000
Lolos, Chins and other indigenes . .	14,000
Europeans	25,000
Tamils, Chinese and other immigrants .	25,000
Total	257,000

The most striking fact revealed by these figures is the smallness of the number of Burmans who have embraced the Christian faith. After three centuries of Roman Catholic, and one century of Protestant missionary endeavour, it is only possible to point to fifteen thousand Burmese Christian converts. On the other hand, the work amongst the Karens, begun only eighty years ago by Wade and Mason, has produced a harvest of 178,000 Christian souls. It looks as if the Burman was not to be won to Christianity by direct attack. On the other hand, the rapid Christianization of the Karens and other hill tribes, and the palpable moral and intellectual advance which has followed, cannot but impress upon the consciousness of the Burmese people the fact that Buddhism has met more than its match as a civilizing agency in Christianity.

In view of the wonderful success of Christianity amongst the animistic peoples, and of its comparative failure amongst the Burmese, it is worth while considering whether the missionary forces in Burma (especially the educational missionary forces) are disposed in the most effective manner. Almost all the large mission schools are in Burmese towns and the bulk of the pupils are Burmese Buddhists. Practically the whole of the trained educationalists of the missions are engaged in such schools. Would it not be more profitable to transfer some of these workers from positions in

which their Christian influence is only indirect and apply it to the uplift of the depressed peoples where the effect of their work is at once direct and palpable ?

The higher education of the Christian community in Burma, so as to enable it to play a leading part in the political life of the country, is an urgent need. Under the reformed government, the power of the Britisher to protect minorities will be greatly curtailed and the indigenous Christians will have to learn more and more to look after themselves. The missionary body owes it to them to equip them as fully as possible for the anxious responsibilities of the future. Incidentally, it is at least credible that this policy would have a profound influence on the Burmese, and it would remove the suspicion with which some of the political agitators regard our mission schools.

With regard to the position of the various Christian denominations as displayed by the Census, the numbers are roughly as follows :

Baptists, 160,000, a growth of 25 per cent.
Roman Catholics, 73,000, a growth of 20 per cent.
Anglican, 20,000, no growth.
Presbyterian, Methodist, etc., 4000.

These figures indicate that the growth in the Christian community during the decade has been practically confined to the Baptist and Roman Catholic bodies : the minor denominations have made no progress, and the Anglican Church has actually suffered a slight decline in numbers. The report is almost certainly at fault in this respect : during the period, there has been a great development of missionary activity on the part of the Methodists, and they have met with considerable success especially amongst the Chinese. The report, however, indicates that there are only just over 1000 Chinese Christians in the whole of Burma.

An explanation readily suggests itself as to how the major Christian denominations in Burma may have gained at the expense of the others. There are only two terms

in common use in Burma to designate Christian denominations, and however stringent the orders from headquarters may have been to record carefully differences of 'sect,' there is little likelihood of their being carried out by the subordinate officials. Nice distinctions are not understood, and the temptation to place all Christians in one or other of the two categories, Baptist or Roman Catholic, has obviously been irresistible.

The figures dealing with the 'European' population are interesting and significant. In round numbers there are 25,000 'Europeans' divided into two classes, those who are domiciled abroad, whether in Europe, America, Australia, or elsewhere, and those who are domiciled in Burma. The former alone are known officially as Europeans, the latter as Anglo-Indians. With regard to the religious denomination of the members of this community, 10,000 are returned as Roman Catholics, 10,000 as Anglican, and the remaining 5000 as Baptist, Presbyterian, Methodist, etc.

The true significance of these figures cannot be grasped without a little more scrutiny. On closer examination they reveal the fact that whilst the foreign element in the population (i.e. those domiciled abroad) is, generally speaking, Anglican or Presbyterian (75 per cent) the indigenous Anglo-Indian element is largely Roman Catholic (54 per cent). The foreign European population is now likely to decrease: the British garrison is being reduced, European civil servants are being replaced by Burmans and Indians, and there are tendencies in the same direction in the commercial world. Of course the European population exercises an influence altogether disproportionate to the smallness of its numbers, and that influence will probably always be maintained: but unfortunately, in the religious sphere, this influence is not so strong as it might be, as the average Britisher in Burma does not take his religion very seriously. If the Mission of Help can reverse this condition of things, it may indirectly exercise a profound influence on the Christian Church in Burma. On the other hand,

the domiciled Anglo-Indian community, which already outnumbers the European element by two to one, is steadily increasing both in numbers and in influence. Moreover, as a whole, this community, as distinct from the European community, is conspicuously religious. Anglo-Indians are, generally speaking, regular church-goers and take naturally to the idea that they ought to support their clergy and not depend on the ministrations of chaplains paid by the Government.

It cannot be too emphatically stated that the Anglican Church and other non-Roman bodies have shamefully neglected the Anglo-Indian community in the past, both in Burma and India ; they only have themselves to blame for the fact that the Roman Church has everywhere won over converts at their expense. A settled ministry and adequate educational facilities have been the means by which the Roman Catholic Church has won for itself the confidence of the Anglo-Indian community, and until the Anglican and other Churches learn to use the same means there is no likelihood that the situation will improve. It is perhaps unreasonable to expect that clergy recruited from England and America should emulate the devotion of the Roman priesthood and settle down in tropical countries for their whole lifetime without ever taking a furlough. But if a settled ministry cannot be secured in this way, there is the still more satisfactory method of training the youth of the Anglo-Indian community to a sense of vocation for the ministry. A well-trained and devoted Anglo-Indian ministry would completely transform the situation of the European Christian community as it is now revealed in the Census Report and the indirect result on the indigenous Church would be equally important.

W. C. B. Purser

REVIEWS OF BOOKS

A NOTABLE SURVEY OF CHINA

THE CHRISTIAN OCCUPATION OF CHINA. A General Survey of the Numerical Strength and Geographical Distribution of the Christian Forces in China made by the Special Committee on Survey and Occupation, China Continuation Committee, 1918–1921. Edited by Milton T. Stauffer, assisted by T. C. Wong and M. G. Tewksbury. Shanghai: Mission Book Company. $10. Mex. London: Edinburgh House, 2 Eaton Gate, S.W.1. 30s. New York: Committee of Reference and Counsel, 25 Madison Avenue. $7.50. 1922.

IN the World Missionary Conference in Edinburgh the need of a new and careful survey of the older mission fields was strongly expressed. The sectional and national conferences of 1912–13 in China repeated this desire with emphasis as they found themselves hampered by the lack of accurate knowledge both of the Christian forces in the field and of their unfinished task. Missionary policies and plans founded only on assumptions based on general impressions could not satisfy those who desired to build well and true in the work of Christ's kingdom. The National Conference therefore definitely charged the China Continuation Committee to make a thorough survey of the whole field. Several years were occupied with preliminary inquiries, in which also all the experience in such surveys in other fields was carefully studied. Finally in 1918 the survey was actually begun, and now after three years of hard work by a full-time staff, part of the time numbering fifteen, with the hearty co-operation of many workers in all parts of China and no less than forty-eight contributors of special articles, the complete report is published. So, slowly but surely the resolutions of missionary conferences are realized.

The scope of the survey was purposely restricted to a quantitative inquiry clearly related to the speedier and more effective evangelization of China and the building up of an indigenous Christian Church. Its questions were limited so that the report might be completed in a reasonable length of time and also so that the facts of constructive value might not be buried in a mass of

merely interesting information of use only to curious-minded people. Even so, the printed report, with its indispensable appendices, makes up a volume of 570 pages, 11 by 15 inches in size, weighing almost nine pounds. The massiveness of the book is in itself evidence of the stupendous collection of facts. One of the best informed missionaries in China has described it as 'the greatest study of the Christian movement in a country against the background of that country's life that has ever been made.'

The text is illuminated by 320 maps and more than 125 diagrams or graphs. But even so the study of this magnificent volume is not a light task. It is impossible for any reviewer to deal adequately with it. Months of study would be needed to master and compare the large number of clearly set out statistical tables and well-conceived graphs and to classify and examine the deductions which they appear to justify. Further, it is only as men and women at work in China or administering China missions use the material in this volume as a guide in the formation of plans that a valid estimate of its permanent usefulness can be formed. Anything of final judgment must wait.

The study of the population of China is probably the most complete and the most careful ever made up to this time. This is one of the most valuable contributions to our knowledge of China and of the task of the Christian forces. In appreciating this and some other parts of the survey, it is necessary to keep in mind the total lack in China of accurate information regarding the geography, the numbers and ethnography of the people and other important facts so abundantly supplied in the government publications of other countries. Such facts these survey workers had to secure for themselves with great pains. Even so, the facts regarding population are only estimates, and nobody can emphasize this qualification more than the writers. But they are estimates of real value, for use was made of unpublished figures of police and other local and county officials, never before obtainable, and there is always constant comparison with the results of investigations by the Board of Revenue, the Board of the Interior, and the Post Office Estimates made in 1920. Every possible effort has evidently been made to discover all available information. With confidence, therefore, it may be claimed for these figures that, while they are only estimates, they are the best obtainable. They seem to show that the population of China is not less than 400,000,000 and may exceed 425,000,000.

But the larger value of this study of China's population lies in what it shows regarding the distribution of the people, not only by provinces but by counties. Perhaps the most valuable maps are those of the provinces which show not lines that indicate mountains and rivers and political divisions, but dots that stand for thousands of people. Commercial advertisers would rejoice to have this information at hand as they plan their campaigns, but of how much greater importance are these maps for the missionary and the churches, whose fields need no longer be measured in terms of square miles, but may now be described by the numbers of the people to whom the Gospel is to be made known? Even though the total figures of population are only estimates, it would seem that the statements of comparative density will be found to be fairly accurate. So, for example, when it is reported that only 5·4 per cent of the total population live in cities of 50,000 or more people, and that 89 per cent are in towns and villages of less than 10,000 people, we are confronted with the fact—no longer a vague impression—that the evangelization of China is a rural problem, and this must be reflected in the work of the Churches. When we discover that 24 per cent of the communicants, 66 per cent of the foreign missionaries, and 34 per cent of the paid Chinese Christian workers live in those cities with a population of 50,000 or more, questions regarding missionary strategy begin to crowd in upon us. Thus the heart of the survey is not found in the abstract numerical strength of the churches and schools with which it deals, but in the relative values of such figures.

The special articles contributed by qualified investigators are of great value. Their wide range is shown by such titles as Language Areas and Language Developments, Railroads, Recent Changes in the Economic Life, Non-Christian Religious Movements, Commercialized Vice, Alcoholism, Narcotics, Aboriginal Tribes, Moslems, Chinese Abroad, The Blind, Leprosy, Tuberculosis, Modern Medical Education, Agricultural Missions, Korean Missions in China, Missionary Activity of the Chinese Church, Language Schools for Missionaries, Chinese Government Students and Christianity. The book contains also the best obtainable statement in English of Roman Catholic and Russian Orthodox missionary work in China.

In Part III, which includes pages 40 to 260, there are found all the principal facts collected specially for the survey. The hearty co-operation and confidence of the missionary body in this survey

has been shown by the fact that all but two or three correspondents out of a total exceeding 150 sent complete answers to questionnaires that involved much labour and care in the searching of records and the compiling of statistics. These facts are here arranged according to the provinces. Each provincial chapter is uniformly divided into eleven sections, and each of these is made graphic by a map and several graphs. In this way accurate information is given of the *hsien* (county) boundaries with other geographical features, density of population, delimitations of mission fields, comparative age of the work, location of evangelistic centres, the distribution of workers, the numbers and location of communicant Christians, the proportion of communicants in each county per 10,000 population, the location and classification of mission schools and numbers of pupils, the government schools, the location and other facts of mission hospitals. These chapters have been reviewed and corrected by one or more of the best-informed missionaries in each province. The inaccuracies that close scrutiny will reveal will be few, and probably unimportant. These 220 pages will be of primary interest to the missions in the field and to the administrators of the missionary societies in the sending countries, as they will find exhibited here more information regarding their own fields than many of them have hitherto possessed, and together with that they are given authoritative information regarding neighbouring missions with whom their work is necessarily more or less related.

After wrestling nineteen times with the same topics in Part III, it is with joy that we turn to page 261, and find that the editor is indeed one who can see visions and dream dreams. In what is essentially a statistical cyclopedia he quotes poetry! After having piled up for us the multitude of facts for all these provinces, he turns our attention to 'Large Unclaimed Areas,' bringing to us much that is new and that can be found in no other books, but he begins by quoting from *The Call* of Rudyard Kipling.

All students of missionary work will be deeply interested in the four chapters in which comparisons are made between the provinces, the larger missionary societies, the larger denominational groups, and in terms of the nationality of the foreign workers. The editor has kept faith with the aim of the survey. No preconceptions colour these comparisons, no deductions are attempted, no special favour is shown to any particular church or mission policy. The facts already reported in Part III are arranged in new groupings, greatly

aiding the student in making his own interpretation of them. If there is a science of missions, here are the raw materials with which new advances may be made in its development.

Over and over again from different points of view there are given glimpses of the whole task of the Church in all China. A glance at the group of maps that show the spheres of interest of the different denominations suffices to show that no policy that is concerned primarily with the development of church colonies related to organizations in other countries can be justified when we begin to think in terms of China's needs, and the ideal of an indigenous Chinese Church. No mission or church in China can be sufficient unto itself. Perhaps the most significant map in the volume is that which shows the location and extent of the Protestant mission fields. What a 'crazy quilt' pattern it is! Could it be anything else so long as independent forces work separately in comparative isolation? This helps to explain the impatience of Chinese Christians with western denominational divisions and their demand for a National Christian Council.

Many of the principles which underlie and safeguard missionary survey may be seen in operation in this book. Sane objectivity is evident on every page. The aim has been to record facts, not to impose notions. The danger is frankly recognized of basing conclusions on quantitative data, if these are not balanced by qualitative data of equal weight. Where sources of information have been faulty, this is clearly stated, and the need for thoroughness is never forgotten. The emphasis is on the mission rather than on the church, and this could not be otherwise as the report exhibits the situation as it was in 1918, but even so there are many lines that forecast the early coming of the Chinese Church to its own. This survey report is not merely a storehouse of effective single facts. If that were the sole result, the heavy toil and large expenditure involved in preparing this volume would not be justified. The group who have prepared this survey have aimed at presenting the situation in China built up out of many parts. That they have not failed is clear to the reviewer, for after a close examination of the volume from cover to cover, and a scrutiny of every graph, what lies in the mind is not wonder at the brilliant industry of the compilers, or interest in new groupings of significant facts, but a great single, dominating sense of China, one and undivided, as a glorious harvest field full of corn already ripe. This book should mean much

for the land that is its birthplace if it is read and studied in the spirit in which it has been produced.

A. L. WARNSHUIS

LONDON

A CHINESE DISCUSSES CHINA

CHINA AWAKENED. By MIN-CHIEN T. Z. TYAU, LL.D. New York and London: Macmillan. $5. 25s. 1922.

Two eminent ministers to China—Sir John Jordan, representing the British point of view, and the Hon. Charles Crane, voicing that of the United States—are sponsors to this volume. On the Chinese side, the President of the Republic, His Excellency Hsü Shih-ch'ang, adds a 'special honorific endorsement' and supplies a frontispiece. Dr Tyau's London education, the long list of legal and political positions which he holds or has held, and the important volumes which he has published in English, are further evidences of his fitness to interpret for his countrymen New China. The reviewer joins the distinguished diplomats in their approval of this exposition of awakened China written by a Chinese. Yet he must also quote Sir John's semi-caveat, 'Although I have every confidence in the author's judgment and discretion, it is possible that I may not be in entire agreement with some of the views to which he gives expression.'

The book is a striking series of word pictures of what China has accomplished during the opening decades of what now appears to be a renaissance likely to spread from the ports and provincial capitals, where it is as yet mainly domiciled, over the entire Republic. Like a Confucianist, Dr Tyau begins at 'the root,' educational reforms. It is a far call from the rote education of the past in his opening pages to the adoption of every variety of educational method and accessory, including athletics and co-education, yet it is a clear and informing one. This new education is traced to its sources, mainly in foreign-trained students, an element whose value is seen in a 'Who's Who of America's Returned Students,' some 600, and in a briefer list of British educated men. These influences have wrought an 'Intellectual Rebirth'—one of the most interesting chapters—in which the main influence is said to be Christian missions, though Chinese leaders under the influence of Buddhism and Taoism are concretely shown to have been influential. The

reborn soul of China is partly the result of religions and partly manifested in the 'meditation' movement which has gripped thousands of officials.

What are the products of this renaissance? First the new woman, especially as the product of higher education and who uses her new knowledge through the press and organizations to help her sisters. She naturally objects to Chinese views of betrothal and marriage, and hence we have the reforms now being advocated and practised. Social transformations fill a most interesting chapter. Opium disappears—and reappears. A republic causes many changes, and rank and possibilities of caste cease, every man being democratically called Mister, while the President is simply Great President—and is accessible. Costumes change, but with a wise retention of the best. Sex seclusion is weakening, especially in Peking and the ports. Medical education is encouraged, which means new sanitation and hygiene. Arbor Day is replacing the spring 'Sweeping the Graves' festival. Modern theatres are appealing. Domestic slavery and concubinage are being attacked. Filial piety and the family are being modified. Popular education changes customs. New Christian leaders, like General Fêng, Drs Chang Po-ling and C. T. Wang and General Chao are influential.

The growth of public opinion through the press, and its direction into patriotic channels is significantly treated. It eventuates in the voice of the people which becomes articulate through a host of organizations, the most important of which are the Students' Union and an omnibus 'Union of all Classes,' with many educational associations.

Three chapters upon Improved Communications, Industrial and Commercial Progress and Labour's Awakening, are surprising and most modern. Judicial Reforms suggest a regulative factor increasingly needed. The chapter on the Self-Respecting International Attitude, two dealing with the entry into the world war and another upon China at the Paris Peace Conference show the new China in contact with the outer world. Naturally Japan and its demands and the Shantung question generally are prominent, occupying about a third of the book. These are now largely a past issue. His final topic, 'Is the Republic Worth Helping?' has been answered in the preceding chapters.

The volume might be criticized on the ground of not guarding the reader against the error of supposing that these multitudinous

facts, which are exceptional and local, are general and omnipresent; it is an assembling of the best in China of the most advanced minds and found in favoured locations.

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RELIGIOUS BELIEFS IN KENYA COLONY

BANTU BELIEFS AND MAGIC. By C. W. HOBLEY, C.M.G. With an Introduction by Sir JAMES G. FRAZER. London: Witherby. 18s. 1922.

MR HOBLEY, who was a Provincial Commissioner in British East Africa (Kenya Colony) for many years, has long been known as one of the foremost authorities on the natives of that country. The title of his book is somewhat misleading. It is not with the Bantu as a whole that Mr Hobley deals, but with the Kikuyu and Kamba tribes. The former have absorbed some Masai blood, but are mainly Bantu; the Kamba people are believed to be 'pure Bantu,' but they have evidently been under non-Bantu influence. Many resemblances are traced between Semitic beliefs and rites and those of these tribes, and with our present knowledge they can only be accounted for by the hypothesis of parallel and unconnected development.

Mr Hobley divides his book into three parts. In the first, under the title of 'Natural Religion,' he deals with spirit beliefs, sacrifice, sacred places, various ceremonials, the curse and its manifestations, and superstitions about women and children. Part II, labelled 'Magic,' treats of the guild of smiths, the evil eye, Kikuyu magic and magicians, and miscellaneous practices. There is an excellent chapter on 'Women as a Factor in Tribal Organization' (a subject that is too often ignored in such inquiries) in Part III, which is devoted to miscellaneous matters mainly sociological. The last two chapters set forth Mr Hobley's views on the present state of affairs in Kenya Colony and his suggestions for the future. His 'main points in native policy' are deserving of careful study. Most readers of this Review will be in agreement with them and with his final sentence: 'Due consideration and justice for the backward partner must be the keynote of the native policy, for a contented, friendly black population will connote a healthy and prosperous white community.'

We agree with Sir James Frazer that this is a monograph of the highest interest for the student of savage thought and institutions,

and that it has a practical as well as a scientific value. Mr Hobley well points out how much a sympathetic knowledge of native thought and life would mean to Europeans in their employment and management of labour. And if to an employer it is necessary to understand the native mind, how much more is it necessary to the administrator and missionary. We like the sympathetic way in which Mr Hobley treats his subject. He is indeed very far removed from a certain traveller the report of whose 'anthropological exploration' in East Africa has recently been published, and who was capable of asking natives to hold a solemn sacrificial ceremony in order that he might 'film' it. He received from the chief a dignified and well-merited rebuke. One is happy to think that such philistines are scarce.

Our only criticism of Mr Hobley's book refers to his interpretation of the beliefs and practices which he describes. It is not really possible to divide things as he does into 'Natural Religion' and 'Magic,' and he seems to realize the difficulties he makes for himself in trying to do so. 'The general view is that magic is anti-social.' How then can inoculation against snake bites be classified as magic? And how is the idea as to the unluckiness of twins, if they are the first-born, to be reckoned as part of 'natural religion'? He does not seem to have faced the question as to the relation between magic and religion.

Mr Hobley says that it is difficult to say with certainty exactly what powers the natives believe are being influenced by their magical ceremonial. It is here that a recognition of the impersonal powers of the *Mana* type, belief in which lies at the root of magico-religious practices the world over, would have been of great assistance to him. His chapter on *thahu* is of extraordinary interest and value. '*Thahu* is the word used for a condition into which a person is believed to fall if he or she accidentally becomes the victim of certain circumstances or intentionally performs certain acts which carry with them a kind of ill luck or curse.' We think that he is wrong in giving 'curse' (in the medieval sense) as the equivalent of *thahu*. A curse, as Sir James Frazer points out, implies a personal agent, human or divine, who has called down some evil on the sufferer. It is true that natives say that the *thahu* condition is caused by the spirits of departed ancestors, the *ngoma*, but this is clearly a rationalization of the belief; an examination of Mr Hobley's cases shows that there is, for the most part, no suggestion of such an agency, and the *thahu* is removed not by prayers and offerings to the spirits but by

devices of the medicine-men. Sir J. Frazer thinks that 'ceremonial uncleanness' is a better rendering of the word, but even this is not satisfactory. Both renderings obscure the fact that people or animals that are *thahu* are a danger to the community. By their condition, or by their acts, they betray the presence in them of an evil-working principle, a mystic force, whose action will be fatal if steps are not taken. It is in this way that Lévy-Bruhl [*La Mentalité Primitive*, pp. 159, 160] has recently interpreted *thahu*, and he seems to have got nearer the truth than Mr Hobley.

There is much more in this volume upon which we should like to comment. We strongly recommend it to the notice of all readers of the Review who are interested in elementary forms of the religious life.

EDWIN W. SMITH

DOVER

A JESUIT MISSIONARY ON THE CONGO

ETUDES BAKONGO: HISTOIRE ET SOCIOLOGIE. Bibliothèque Congo. No. 3. By R. P. VAN WING, S.J. With Maps and Illustrations. Bruxelles: Goemaere. F. 24. 1922.

THE Belgian government has undertaken to create a 'Bibliothèque-Congo' which has as its aim to centralize and unify scientific research on the Belgian Congo and to publish the results. Several remarkable studies on ethnography and linguistics have already appeared. The third of these, with which this review is concerned, is a complete monograph on the Bampangu group or tribe or clan, one of those innumerable native societies which constitute the black population of the Belgian Congo. The Bakongo live on the south of the Congo river. The well-known capital, San Salvador, is in Portuguese territory. But the Bakongo are divided into six great tribes, at least two of which — the Bansundi and the Bampangu — live in Belgian territory. Father van Wing, living in the midst of the Bampangu, has as a result of research written an excellent ethnographical and sociological study of this people. He fully realizes the close relation which exists between history and sociology. To understand the social condition of a people it is necessary to know their history; to understand the evolution of their history their social condition must be known. Some may be surprised at a reference to history in connexion with a Bantu tribe, for it is generally believed that the greater part of this section of the human family

has no history, being known as primitive people. But is it certain that the Bantus are primitive? It has become necessary to reconsider the premature conclusion of science. The Bakongo came into history, and into European history, in 1482 when Diego Cao discovered the river Congo.

In the first chapter the author, a true historian, gives a resumé of the ancient kingdom of Congo, founded by the Bakongo people who originally came from the borders of the river Kwango. A no less remarkable chapter follows on the older Congo missions. For readers of the Review this is full of interest. We watch the heroic struggle of missionaries—Franciscans, Dominicans, secular priests and, later, Jesuits and Capucins—against heathenism and a deadly climate, against slave owners, against demoralization introduced by the white men, against the disfavour and even the persecution of the king, of the authorities and of sorcerers. Hundreds of priests and lay brothers carried on their work in this inhospitable country from 1482 to 1707. Then the mission was abandoned, except for a short period when it was taken on by French priests in 1766 and visited by the Capucins of St Paul de Loanda.

Father van Wing, himself a Jesuit, very honestly acknowledges the defeat of the mission, and gives some reasons for it.

> The evangelization did not pierce the depths where the soul of a people is formed; it had only swept over the surface, therefore the external observances which it instigated were easily re-absorbed into current fetichism. If the remembrance of these past missions facilitates the resumption of links with the Bakongo people by the modern apostolate, the ravages caused by Portuguese influence are not such as to further the religious work now being more patiently and methodically undertaken by the 300 missionaries who work in the ancient kingdom of the Congo.

Several succeeding chapters are given to a close study of the Mpangu tribe, of the clan, the authority, social life, slavery, marriage, polygamy, family life, birth, education, illness and death. It is impossible to discuss here this very full study; it must suffice to note that this Mpangu tribe follows the complicated laws of matriarchy. It is to be regretted that the study of religion is not worked out more closely. To what does 'Nzambi' correspond? What exactly are the 'Nkisi' fetiches, what is the real character of the 'Nganga'?

The author has not merely written a book of pure science. He is a missionary and does not lose sight of the true welfare of the

black people. 'Colonization has de-peopled Central Africa more than the slave trade did in three centuries'—a terrible declaration, but a true one! 'In throwing over native organization, colonization uproots the individual and enfeebles his power of resistance'; that is why the policy of assimilation is a policy that kills. Finally the true method of missionary work is suggested:

> 'Evangelization to be successful finds a starting-point for its work by considering where it is at variance and where it can agree with the beliefs, the ideas and the feelings of the savage. . . . It works from within by bringing into action the various favourable forces which it finds in the individual. . . . Developed without being denationalized, the Christians who remain among their own people raise the moral and economic level of their village.'

The advice which Father van Wing gives to the colonial government is excellent. The methods which he commends are the best, and one feels that the author speaks from experience.

F. Faure

Valence, Drôme

MUSICAL ACCENT IN AFRICAN LANGUAGES

The Musical Accent, or Intonation in the Kongo Language. By K. E. Laman, D.D. With Graphic Schemes and Tables of Notes, and a Selection of Examples from Phonograms spoken by Natives and transcribed by Dr W. Heinitz of the Phonetics Laboratory for African and South-Sea Languages at the University of Hamburg. xviii + 153 pp. Stockholm: Svenska Missionsförbundets Förlag. Kr. 10. 1922.

Formerly it was generally believed that only Chinese and some East Asiatic languages distinguish certain words solely by their musical pitch. It is only within the last sixty years that the same phenomenon has been noted elsewhere, especially in the languages of Africa. In the West African languages Tshwi and Ewe, for instance, words are characterized by musical pitch in precisely the same way as in Chinese. A great deal of painstaking labour was required before it was possible to gain an exact insight into the part which the varying pitch plays in the above languages. Ultimate success was achieved mainly by the German missionaries Christaller and Westermann. With regard to Bantu languages scholars were inclined to think that musical stress was of merely secondary importance and could be neglected without causing any serious misunderstanding. The more intimate, however, our knowledge of those languages became, the more did the significance of musical pitch become apparent. Its importance was first recognized in the

languages of South-east Africa, then in Duala in the Cameroons, in Venda and Shambala.

Several missionaries, it is true, had already noticed that some words were quite distinct for the native ear, while the European was apt to hear the same sound on each occasion. This inability of the white man to know one word from the other led to many exasperating mistakes till their source was eventually discovered. In the great Sotho dictionary of Endemann we find for the first time that every single word is provided with signs marking its musical value, and Dinkelacker in his dictionary of the Duala language followed Endemann's lead. But mere vocabularies were by no means sufficient, since the musical pitch in Bantu languages is subject to constant change, when the individual words are combined to form groups and sentences, and thus the principle underlying this change had to be found. Many scholars have applied themselves to this task, but perhaps the most valuable research work is that of Schuler (Cameroons), whose untimely death prevented him from publishing the results of his investigation. The younger Endemann published an article worthy of commendation on voice modulation in Sotho (Vox 1916), and now Dr Laman offers us his excellent book in which he not only makes careful use of, but also completes the gaps in his predecessors' work. His minute knowledge of the Congo language, based as it is on extensive studies, has enabled him to present us with a standard work. Only he who has himself tackled this problem can understand how great the difficulties were which Dr Laman had to overcome. Granting that Dr Laman, as a Swede, was particularly suitable for this work, since musical stress occurs in his own language, and granting moreover, that he found the very best help during his long residence in the Congo, we must nevertheless maintain that his task remained one of utmost difficulty which only exceptional energy and unremitting research could accomplish. Being fully aware of this, Laman was careful to let the natives speak into the phonograph the same words, sentences and stories which he himself wrote down. In this way what he had taken down by ear could be tested by others. This test was made by Dr Heinitz in the laboratory for experimental phonetics at Hamburg, and proved that Dr Laman's notation was quite accurate. This justifies us in placing all the more confidence in the minute and difficult differentiations of Laman's notation, which seem of no account to the European while they mean so much to the native of Africa. Now, by making

the right use of Laman's investigation, the European will be able to grasp the native idiom and to converse with natives without any fear of being misunderstood. On this basis too, a phonetic spelling can be based, which takes into account all the essential characteristics of the African languages.

I believe that nobody has as yet done nearly as much towards the solution of this problem as Dr Laman, and the method he adopted to gain his accurate information will serve as model for similar research work in other languages, until we are able to deduce from all the detailed work a general scheme for the whole subject of voice modulation in Bantu languages. But before this last stage is reached science and missions will have to work together for many a year to come. On the other hand we must beware of thinking that with the help of a phonograph everything can be done mechanically, for it is most essential that the operator should have a full knowledge both of the language itself and of its musical stress. Only when quite at home in the language will he choose words and sentences which can profitably be recorded by the instrument. Another difficulty which the author had to surmount was the choice of the correct English terminology. To my mind he and his assistants have succeeded in adopting appropriate well-defined terms. The drawings, which were inserted at Professor Dempwolff's request, illustrate the movements of the voice particularly well. In addition to this, Dr Heinitz has compiled tables in music-notation, which serve as an excellent illustration for every one that is acquainted with music. Naturally his notation represents only approximate values, as the spoken language makes use of more intervals than we recognize in our music; nevertheless it is of great value in facilitating the understanding of so difficult a subject. Perhaps there are some who consider such far-reaching research as alien to the actual and practical interests of mission work. I cannot but support Dr Laman's conviction that it is, on the contrary, of the highest importance, especially for missions in particular. It is only too true that many preachers cannot make themselves understood in their sermons, and now Dr Laman shows us how to do away with disastrous mistakes. Thus all his toilsome work serves the one great end, for what is more important than that the preacher of the Holy Gospel should master the language, the means by which he hopes to convert a barbarous into a Christian community ?

HAMBURG CARL MEINHOF

GERMAN PROTESTANT MISSIONS IN CHINA AND JAPAN

AUS DEM MISSIONSLEBEN DRAUSSEN FÜR DIE ARBEIT DAHEIM. Von Missionsdirektor, D. DR J. WITTE. 2 Auflage. Berlin: Hutten Verlag. M. 10. 1920.

DR WITTE'S book is a well-arranged collection of information about German Protestant missions in China and Japan, written for the purpose of informing and interesting the churches at home. Dr Witte feels the need of rousing his supporters in Germany and Switzerland. He points out that Britain maintains 10,634 missionaries, America 8578, and Germany and Switzerland between them only 2083. Besides, he urges, Japan was friendly to German missions during the war; while China's attitude was due to the pressure of England and America. This and some other rather bitter allusions to the war are not to the taste of the outside reader, but one must make allowance for Dr Witte. His plan is to give a sketch of the popular religion or religions of the country, and then to describe, by means of extracts, the actual mission work which is being done. He employs stories and anecdotes freely and even includes a special section for children. He calculates that there were 565,634 Christians in the Japanese Empire at the end of 1917. But statistics are the least prominent feature of his survey. It is human beings who interest him, and he has compiled quite an attractive collection of biographical facts from the various mission fields. 'The works of the Lord are great, sought out of all them that have pleasure therein.' This might be the motto of the book. Dr Witte has spent ten years in the practical service of the mission, and he has attempted to show people at home how much incentive and encouragement may be found in the story of what is really being done. The fact that the book is already in a second edition is a proof that it has found its public. We have not many, if indeed we have any, handbooks of exactly this type in English. It might be worth while to see if something on these lines could not be prepared for the stimulus of our churches at home. The idea is excellent, and it might be applied to British mission work in a special field like Africa or India, for example. What would be required would be the co-operation of some one who was a scholar and at the same time in sympathetic touch with missionary records, a man with some literary gift and, if possible, some first-hand experience of the mission to be described.

GLASGOW JAMES MOFFATT

AN AMERICAN DIPLOMAT IN CHINA

AN AMERICAN DIPLOMAT IN CHINA. By PAUL S. REINSCH. New York: Doubleday, Page. $4. 1922.

THE fact that Professor Reinsch is the first American envoy in China who has written a book about his official experience there gives a peculiar flavour to this volume. His appointment to the post at Peking was welcomed in America as one of President Wilson's earliest proofs of a determination to select for such positions only those who were fitted by their previous training. Dr Reinsch began his interest in the Far East with the acquisition by the United States of the Philippines, and has published within the past twenty-five years several excellent works on colonial control and intellectual movements in the East and the West. His scholarly attainments gave him a place among men of prominence as soon as he reached Peking. Eagerly sympathetic with the aspirations of the more enlightened Chinese, he did his utmost to encourage their reliance upon the support of America in their efforts to free their country from entangling rivalries and foreign intrigues. The parlous political situation of the country since the Revolution is sufficiently familiar to every one, but he maintains his confidence in the essential strength of an ancient culture group that has not lost its traditions of solidarity and peaceful enterprise. 'China stands before the world,' he writes, 'in the eyes of those who really know her, not as a bankrupt pleader for indulgence and assistance, but as a great unit of human tradition and force which, heretofore somewhat over-disdainful of the things through which other nations have won power and preference and mechanical mastery, has lived a trifle carelessly in the assurance that real strength must rest on inner virtue; China has made no use of the arts of self-advertisement, but has felt within her the consciousness of a great human force that must ultimately prevail over petty intrigue and forceful aggression.'

This is the creditable attitude of the political philosopher contemplating his task of assisting the Chinese to help themselves, having a profound conviction of the solidity of their racial character and a proper sense of American disinterestedness in the undertaking. The actual problem, however, of directing a policy of benign co-operation without commitments in the way of physical or financial support is not so simple. 'The most discouraging feature was that the needs of China so often took the form of emergencies in which it

seemed futile to plan at long range. The old elements of the imperial régime, the traditional methods of basing authority on something from above, the purely personal conception of politics with the corruption incident upon the idea that members of clans must take care of each other—which was formerly a virtue—all were the sources of the outstanding difficulties that jutted everywhere into the plans for a more highly and efficiently organized commonwealth.' To the Chinese of all classes America had established a reputation for friendship untarnished by selfish or speculative attempts to seize benefits for her own ends. But what they needed was money to meet the requirements of an administration unable to finance itself in a country distracted by provincial contumacies and controlled by self-seeking officials.

Dr Reinsch's book will disappoint those who look for anything like a disclosure of dramatic struggles behind guarded doors. Evidently he has no taste for the dramatic in his style, and quite as evidently he was not authorized by the State Department to commit his government very far in defending Chinese interests or withstanding Japanese aggressions. He gives us an account of the passing of Yuan Shih-kai and of the attempt to reinstate the little Emperor —valuable as the record of a witness at first hand ; the later events of his career in Peking, the Lansing-Ishii Note, China's break with Germany and the Shantung Article of the Treaty of Versailles are discussed with evident embarrassment befitting an envoy who is conscious of lack of support at home. With the political aspects of the tension which ended in the Minister's resignation we have no concern here. We could wish, however,—without demanding disclosures,—that his story of these last two years had been better digested in a continuous narrative rather than excerpted without explanation from the author's diary. A repetition of two complete extracts on pages 236 and 238 seems to testify to the haste or indifference with which the second half of the book was compiled. Those who turn to this volume for information or discussion of missionary activities will come in vain. The missionary efforts of his countrymen receive the barest mention in one paragraph, to be dismissed with the deduction that a diplomatist in China must understand that political matters include commerce, finance and industry. The inference is that his missionary nationals there gave him very little trouble during his six years of service. He does not intimate anywhere that of the three interpreters who are often

mentioned as invaluable coadjutors in this time, two had gone to China as missionaries and one was the son of a missionary.

F. Wells Williams

Yale University

A WINTER'S WORK IN INDIA

Report of the Church Missionary Society's Delegation to India, 1921–1922. London: C.M.S. 1s. 1922.

When it is announced that a society proposes to send a few chosen individuals to tour through any particular country and report upon its problems, certain less intelligent supporters on the outer fringe raise the facile cry that the funds are being used to give officials a pleasant holiday. Others whose loyalty is assured, but who have a restricted view of the exacting care that missionary work demands, will ask why it is not sufficient to leave policies to be shaped by the missionaries in the field. To both these criticisms the Report of the C.M.S. Delegation is an unusually good reply. In the first place this tour was not a holiday. Indeed one suspects from internal evidence that the work attempted was so disproportioned to the inelastic limits of an Indian winter as to cause real danger to the health of those who took part. Then again this Report is something quite different from what any representative body of missionaries in the field could have written. The men on the field have a knowledge of their own conditions which no visiting body can attempt to rival. But just because they are the men on the spot, they cannot form the wide view which is possible to a delegation from the parent society if it will follow the principles applicable to its task. What are these principles? One is to base all conclusions upon the evidence supplied by those who know the country, Indians, missionaries and officials. Another is to attempt to allow special weight to the views of those who show themselves most capable of reading the signs of the times. A third is to apply to the data thus collected the general principles of world evangelization and of church history. The report of this delegation shows the operation of all these principles.

It should be of unusual value to other societies for another reason also. It pays scant attention to the details of society administration and for five-sixths of its pages concentrates on the three great central problems of Church and Mission, Education and Mass

Movements. The result is a report which all members of missionary committees, whatever their society, may use as text-book and touchstone for their own operations. Under the heading of Church and Mission there is plain speaking about the tendency of a society within a Church to draw converts away from the central church body and form something approaching to self-contained denomination. The danger is one which in that particular form concerns only one or two missionary boards, but every board can learn how to face other difficulties from the way this is solved for C.M.S. The delegation propose to trust everything to the Church of the diocese, and, with needful safeguards, to leave that Church to unify the scattered forces. It is admitted by thinkers that for other reasons authority should be transferred from foreign mission to Indian Church, but this report is happy in the discovery that the transfer may be the most effective remedy for sectionalism within the Anglican Communion.

On education there is much rich thought, but the main conclusion is that quality must be secured, even if many schools have to be closed to provide it for those that remain, and that upon every storey of the cathedral of learning there must be careful planning and adaptation if the cathedral is to be worthy of the Christian name. There is throughout a high sense of the true meaning of 'Christian Education.' The section on Mass Movements treads the same high level.

There is hardly anything to criticize in detail. On pp. 94–5 the sentences 'the clergy and councils must constantly watch and vigorously suppress all manifestations of the caste spirit' and again 'clear teaching and firmness are sure to win in the battle against pride and prejudice' leave the reader wondering if the delegation have forgotten to apply their own principle of the complete authority of the Indian Church. Men in other missions have discovered that, once the Indian Church is autonomous it must take its time in dealing with caste division, however slow the process may seem to the European. The phrasing of the Report arises from the failure to appreciate caste as it is known to the man who lives under Indian conditions; and it is this which raises the only general question which the Report provokes. Is not the ideal laid down on every page of this Report just a little beyond the range of the missionary who deals with things as they are? Is there enough measurement of the difficulty of his task and enough expression of the sympathy

which the delegation felt ? Some of the criticisms or policy will be pleasant morsels for arm-chair critics who would be a long way nearer salvation if they could rise up and begin to make the mistakes of the men on the field. The missionary is all the while seeking for a solution at the cost of daily sacrifice. From a passage on p. 99 it is clear that, as must often happen to the compilers of such reports, these authors too were startled by the sense that they were applying to India standards not yet accepted by the home Church. It would be well if we remembered more often that for the most part the home Church has neither the vision nor the humility to subject itself to an examination of this kind. The arm-chair critic can find plenty to set right at his own door.

But if this Report is accepted by the Parent Committee the missionary on the field will have little cause to regret its unremitting absorption in the work of reform. It will be a charter of freedom to evangelize for all the most progressive of the society's missionaries, and for those going out in the future an even more grateful deliverance from the encumbrances and lumber of the past. Other societies too will go back again and again to a statement whose every page is inspired by the desire to offer the best and most effective labour to the Lord of the Harvest.

FRANK LENWOOD

LONDON

THREE NEW BOOKS ON INDIA

INDIA AND HER PEOPLES. By F. DEAVILLE WALKER. With Map and Illustrations. London: U.C.M.E. 2s. 1922.

BUILDING WITH INDIA. By DANIEL JOHNSON FLEMING. With Illustrations and Bibliography. New York: Missionary Education Movement. 75 cents. 1922.

THE INDIAN CHILD'S MOTHER. By A. D. London: C.M.S. 3s. 6d. 1922.

IT matters supremely at the present time how people think about India. Therefore the three small books which head this notice have an importance out of all proportion to their size. Each differs widely from the other, but all are alike in stimulating for India and its peoples both love and respect.

Mr Deaville Walker's little green-clad volume is simple, pleasing, easy to read. There is no strain of mental effort from first to last. But when the closing page is reached, the reader discovers that the book has given him not only a well-proportioned picture of India

but also a definite orientation towards a liberal view of great questions of religious, social and political import. The writer has the gift of presenting opinions with a touch as light and skilful as he uses in recording facts or sketching scenes from life.

Professor D. J. Fleming is well-known as a missionary, as a professor of missions at Union Theological College, New York, and as a writer of missionary books. His new volume is cast in the traditional form of a mission study text-book ; this, while essential for those who use it in group discussion, renders the book less effective for ordinary use. But in certain vital aspects *Building with India* stands almost alone. If it is as widely studied and as thoughtfully weighed as it deserves, a great change will take place in the general attitude towards India. Only a missionary whose experience was as wide as his sympathy could have written this book. Dr Fleming is sometimes daring but always well-balanced and mature. His facts are fresh and arresting and every statement is transparently sincere. It is easy to write out the chapter headings—India's heritage, handicaps to progress, striving and aspiration, co-operation of the Christian West, the distinctive opportunity in India (mass movements), the Indian Church—but they scarcely suggest the unique character of the book. From first to last the writer is himself in India, beside the Indians his brothers, touching their problems, sharing their aspirations, seeking their ends, building with them so far as they welcome his partnership. Attitude is often more infectious than argument ; great things are to be looked for from the widespread use of this text-book.

The Indian Child's Mother, written by a woman missionary whose initials alone are given, is much more subtle than Mr Deaville Walker's book and surpasses Professor Fleming's in literary charm. The writing is unequal but has touches of distinction here and there. The three sections of the book—each with from four to seven short chapters—deal in turn with the Indian, the Moslem and the Christian woman. Stories from the past are interwoven with personal experience. The power of the book lies in the glimpses it gives into the nature of the Indian woman—whether Hindu, Moslem or Christian —more especially in the life of her home, with rich suggestion of the treasure she can bring into the Kingdom of God and the life and liberation which the Gospel of that Kingdom brings to her.

G. A. Gollock

Wimbledon

INDIAN MUSIC

THE MUSIC OF INDIA. By HERBERT A. POPLEY. Calcutta: Association Press. Rs.2. London: Oxford University Press. 5s. 1921.

INDIAN music is certainly one of the things which it is worth while for a modern musician to understand. So much we have known at any rate since the publication in 1914 of the book of Mr A. H. Fox Strangways on the music of Hindostan. The Bishop of Dornakal and Dr Farquhar have done well in assisting to bring to the birth yet another book on the same subject. *The Music of India*, by Mr H. A. Popley, will form a valuable introduction for any one who really wishes to understand the subject. It is packed with information, and anybody who will study it closely will get a good idea not only of the history of the music, and its attraction, but also of its grammar. This is really the important point. Tradition, especially the tradition of unlettered people, preserves many precious things. But experience shows that these precious things may also become abysmally degraded in the passage from mouth to mouth. And nowhere is this more the case than in music. My Norfolk villagers used to be very bored with the one man amongst them who could sing the old folk-songs. And this was not entirely due to their devotion to the major and minor scales. The first 'Gregorians' introduced into England were calculated to set musical people firmly against any such thing. In both cases scientific study was wanted to reveal the true beauties of these forms of art. Mr Popley says:

> The science and practice of Indian music, if it is to advance, needs a great deal of original research, as well as very thorough education. . . . It needs also the daring which, while based on a thorough knowledge of the science as it exists to-day, refuses to be handicapped by traditions which belong to yesterday.

From the missionary point of view music is of enormous importance. For it is an essential part of the language of religion. India possesses a treasure in this respect which has the double merit of springing from the soul of the people, and at the same time of presenting an apt vehicle for the expression of religious feeling. There is indeed, Mr Popley tells us, a form of musical composition which is especially employed for religious exposition.

The Catholic Church evolved a music which has extraordinary affinities with that of India, both in the high point to which it developed pure melody and in its strange suitability for conveying

the infinite and eternal. Those who are eager to forward the study of Indian music would do well to make themselves familiar with plain-song and all that we now know about it. Missionaries in these days are well aware that they have to commend their faith—to join it on to the highest ideals of their hearers. In nothing do these ideals shine more clearly than in their music. If we can understand that we can understand their mind. Just as we have in the Johannine writings a link with Indian theology, so we have in the ecclesiastical song of the Catholic Church a bridge across which the spirit may pass. The pity is we know the road to it so little ourselves.

A. S. DUNCAN-JONES

LONDON

A MISSIONARY HYMN BOOK

A MISSIONARY HYMN BOOK. Published under the Auspices of the Missionary Council of the National Assembly of the Church of England. London: S.P.C.K. 3s. 6d. 1922.

THE editors of the Missionary Hymn Book just published by the S.P.C.K. have approached their task in a courageous spirit. In making a collection of hymns, the chief difficulty is not what to include but what to omit; popular taste has to be considered, and this generally leads to much being admitted which the compilers would probably prefer to discard, were they free agents. But in this collection the pruning knife has been busy; and while it is hard to see why such popular favourites as for instance 'New every morning is the love,' 'Glory to Thee, my God, this night,' 'Abide with me,' 'Sun of my soul,' 'Jesu, Lover of my soul,' and many other fine hymns should not find a place, yet it is a relief to be spared most of the over-sentimental effusions which disfigure nearly all other collections.

Whether such a plan will commend itself to those for whom the book is designed remains to be seen; one might almost suppose that it was intended to be supplementary to other standard collections were it not that these, and especially *The English Hymnal*, are so freely drawn upon. It is quite safe to say that an average English congregation whose selection of hymns and tunes was suddenly restricted to those in this book would in a short time be in a state of open rebellion. Nevertheless the selection is a very good one, and it may truly be said that few if any collections contain so little that is bad.

The tunes on the whole are well chosen, suitable and vocal. Among the new or unfamiliar ones that may be singled out for praise are one or two by K. G. Finlay, particularly a very good tune for 'The day Thou gavest,' and one for 'Sound aloud Jehovah's praises.' Dr Basil Harwood contributes several excellent tunes among which may be noted 'Portishead' (148) and 'Bury Hill' (150). Mr Martin Shaw provides a stirring melody for 'Through the night of doubt and sorrow,' which might even come to rival in popularity the familiar one of Dykes, while Mr Harvey Grace contributes the only satisfactory tune the present writer has seen for 'There were ninety and nine.' The editors have been well advised to draw copiously on the splendid store of hymn-tunes by S. S. Wesley, which even now are quite insufficiently known.

Space will not permit of even a bare mention of the many good things contained in this book. But where there is so much to commend, it is necessary to protest against the way in which it is produced. Presumably in order that the cost of production may be kept down some photographic process has been employed for much of the music. The result is that on page after page there are glaring misprints; wrong notes, signs that are so badly formed as to be indecipherable, slurs and double bars in wrong places, omitted or wrongly inserted accidentals and very bad spacing-out, occur constantly; and even then the price (3s. 6d.) is not a particularly low one. It is a great pity that so excellent a book should be so marred by its format, and it is sincerely to be hoped that its circulation will be so large that in a very short time the publishers may see their way to issue it in a new edition which is at least legible and even moderately correct.

SYDNEY H. NICHOLSON

WESTMINSTER

SOME RECENT BOOKS ON ISLAM

Die Person Muhammed's in Lehre und Glauben seiner Gemeinde. Von Tor Andrae. (Stockholm, 1918. Vol. XVI. of Lundell's *Archives d'Études orientales.*) One of the most important studies in Islamics which has appeared in recent years. It is not a life of Muhammad, but a study from the standpoint of the science of comparative religion, of the growth of the legend of Muhammad among his followers. It is a curious fact, that though Muhammad, as Montet

points out, is ' un des rares réformateurs des temps anciens dont on sache la vie dans ses moindres détails ' (*L'Islam*, p. 18), although he was born in the full blaze of history and not, like Buddha or Zoroaster, in the dim age of legends, yet the mythical element has grown around his figure quite as profusely as it has around these earlier religious leaders. The great value of Tor Andrae's work is that it traces this development for us, and provides us not only with a formidable weapon for use in the missionary controversy with Muhammadans, but also with a fascinating study in comparative religion.

Arabic Thought and its place in History. By Dr De Lacy O'Leary. (London: Kegan Paul. 10s. 6d. 1922.) This latest addition to Trubner's ' Oriental Series ' will provide a useful introduction to Islamic philosophy and to some extent to Islamic theology, for those who have not yet approached these subjects. To the advanced student it is practically useless, for it consistently shelves the great problems that need solving and has taken no account of the mass of critical work that in recent years has been done by continental scholars in this field. It sets out to provide a history of the transmission of Greek philosophy and science to the Islamic world, and thence to the Latin schoolmen of Western Europe—how it occurred, the influences which promoted it, and the modifications which took place *en route*. Particularly to students who do not read German and thus have not access to the works of such scholars as Goldziher and Horten, this book may be recommended as giving a readable broad outline of the subject.

Der philosophische und religiose Subjetitivismus Ghazalis. Ein Beitrag zum Problem der Religion. Von Dr J. Obermann. (Wien: 1921.) Yet another book on Ghazali. In 1919 we had W. R. W. Gardner's little summary in the ' Islam Series ' of the Christian Literature Society, and Frick's comparison of him with Augustine in his *Ghazali's Selbstbiographie.* In 1920 came Dr Zwemer's *Moslem Seeker after God*, and now this massive work on his philosophy by a scholar from Hamburg. It is quite impossible to review such a work in a note, nor indeed does the writer feel himself capable of treating it worthily. The title of the book expresses exactly what it is, a careful, philosophic examination of what we may call the subjective idealism of Ghazali's thought both in metaphysics and religion.

L'Islam. Par Édouard Montet. (Vol. I. of Collection Payot. Paris: Payot. F. 4. 1921.) Professor Montet of Geneva is

already well known to all students of Islam from his special work on saint-worship in Islam, and from his useful survey *De l'Etat présent et de l'Avenir de l'Islam*, published some ten years ago. The present work, as one might guess from the nature of the Collection of which it forms the opening volume, is merely a brief summary of the general facts of that system of thought and cult that goes by the name of Islam. There are two main sections to the book: *A*. The Past, with three subsections—(1) Origins and Political Development, (2) Religious Development, (3) Literary, Scientific and Artistic Development, and *B*. The Present and Future, a section which deals mostly with the present extent and modern movements in Islam. Professor Montet has shown excellent judgment in his choice of the essentials for treatment in this little manual, and is generally accurate, though one is somewhat amazed to find on p. 93 that he estimates the Muslims in China at thirty millions, and that while the Aligarh Movement, as represented by Amir Ali, has a section to itself, no mention is made of the vastly more important Qadiani Movement with its Mission to the Western World.

Les Institutions musulmanes. Par Gaudefroy-Demombynes. (Paris: Flammarion. F. 4.50. 1921.) Another synopsis of the general facts concerning the Islamic system through paying more attention to the development of the cultus than to its external history. It contains nothing new, but is often refreshing in its treatment and in some of its conclusions, as, e.g., when we read—'Affaiblis, déchus dans toutes leurs manifestations sociales, les peuples musulmans ne méritaient qu'une religion médiocre, à leur taille.'

Een Javaansche Primbon uit de Zestiende Eeuw. Hendrik Kraemer. (Leiden: P. M. W. Trap. 1921.) This Academisch Proefschrift presented before the Royal University of Leiden by Dr Kraemer in January 1921, is a work for the specialist in certain phases of Islamic mysticism, and hardly a work for the general student of Islam. Mysticism in Islam is always a fascinating subject, and in Javanese Islam where it is so largely coloured, as all the developments of Islam there are, not only by the primitive animism of the Malayan peoples, but also by the Hindu thought of pre-Muhammadan times, the questions become complicated in the extreme. Dr Kraemer's study is not of value merely as a study of this particular sixteenth century Primbon, but provides much valuable illumination on the whole problem of these non-Islamic influences in the mystic life of Islam in the Dutch Indies.

Yahyâ ben Adi, un Philosophe arabe chrétien du Xe Siècle. Par Aug. Périer. (Paris: Geuthner. F. 12.50. 1920.) This also is a University thesis, but presented at the University of Paris, and is concerned with a little developed side of Arabic philosophy. European scholars have too exclusively dealt with the Muslim philosophers, and we have yet to assess the value of Christian Arab contributions to this discipline. The volume before us provides a commencement, and who knows but what the investigation may be as fruitful as Louis Cheikho's investigations into Christian Arabic literature have been. The study is in two parts, the first containing the thesis proper, and the second Arabic texts with translation. Dr Périer has put in diligent work, though we must confess that Yahya does not impress us as a very wonderful philosopher.

Die Richtungen der islamischen Koranauslegung. Von Ignaz Goldziher. (Leiden: Brill. 18s. 1920.) This last heritage from the fertile brain of the late Professor Goldziher of Budapesth, consists of his lectures delivered on the Olaus-Petrie Foundation at the University of Upsala, and is published as Vol. VI. of the Publications of the de Goeje Stiftung. In working out in these lectures the lines followed by Muslim exegetes of the Qur'an, the Hungarian scholar's unrivalled acquaintance with the literature of Islam is seen at its best, for whereas the general lines of Qur'anic exegesis are well enough known to most students, Dr Goldziher has been able to draw out of his storehouse an abundance of illustrative material which is to us of the first value. It is always difficult for a mind trained in western methods to do justice to eastern methods of exegesis, but it can be claimed for the present volume that it is eminently fair however heavy its judgment may be upon the Muslim exegetes.

Les Penseurs de l'Islam. Par le Baron Carra de Vaux. (Paris: Geuthner. F. 12.50 each. 1921.) This monumental work, which will comprise a complete intellectual history of Islam, is advertised to continue into five volumes, of which the first two are before us. Vol. I. concerns the Sovereigns, History and Political Philosophy. Vol. II. The Geographers, the Mathematical and Natural Sciences. The other volumes planned are Vol. III. Exegesis and Jurisprudence. Vol. IV. Scholastic Philosophy, Theology, Mysticism. Vol. V. The Sects and Modern Liberalism. Judging from these first two volumes it is somewhat difficult to see what value the work will have save as a kind of glorified topical Index of a biographical character.

Cairo — Arthur Jeffrey

SHORTER NOTICES

The Trend of the Races. By George Edmund Haynes, Ph.D. *In the Vanguard of the Race.* By L. H. Hammond. (New York: Missionary Education Movement. 75 cents. 1922.) At a time when race consciousness is becoming world-wide, it is deeply encouraging to find church leaders in North America issuing through their mission study organizations for young people books designed to foster mutual appreciation between black and white. Dr Haynes, himself a negro, marshalls his facts effectively, recounting the history of sixty years of negro progress and urging, with many concrete illustrations, the mental and spiritual capacity of his race and the service rendered by negroes in time of war. He is moderate and fair in his judgments, believing that 'more light and less heat' is needed in the study of inter-racial relationships. He offers suggestions for the promotion of better understanding between the two interdependent races which ought to carry weight. Mrs Hammond's book, much more attractive in its literary style, contains sympathetic sketches of twelve negro men and women who in church work, social service, education, medicine, art, music, literature and business, have shown high character and conspicuous ability. Both books are cogent and timely. Mrs Hammond's sketches have in addition considerable charm. G. A. G.

An Indian Pilgrimage. By J. N. Ogilvie, D.D. (Edinburgh: Blackwood. 3s. 6d. 1922.) This heartening book, containing travel notes made by a former Moderator, on a visit as Commissioner from the Church of Scotland to its Indian mission field in 1921–2, inevitably makes its strongest appeal to the writer's fellow-countrymen. As Scots in India flocked to welcome the representative of their Church, so Scots at home will rally to read his genial record of the work of their brothers overseas. But the book has a wider value too. Its story of work well done and surely established is a convincing chapter of missionary apologetic. G. A. G.

NOTES ON CONTRIBUTORS

The Rev. John W. Burton is Secretary and Treasurer of the Victoria and Tasmania Conference of the Methodist Missionary Society of Australasia. He is a member of the International Missionary Council.

The Rev. Frank Lenwood, one of the foreign secretaries of the London Missionary Society, is in charge of the missions of that Society in the South Pacific. His book *Pastels from the Pacific* was published after a visit to the Islands in 1915 and 1916.

Mr Fletcher Brockman was formerly General Secretary of the National Committee of the Y.M.C.A. in China and is now Associate General Secretary of the International Committee of the Y.M.C.A. in New York.

The Rev. S. Bickersteth, D.D., Canon of Canterbury and Chaplain to the King, was Vicar of Leeds from 1905 to 1916. He is second son of the late Bishop Edward Henry Bickersteth of Exeter. His elder brother was Dr Edward Bickersteth, founder of the Cambridge Mission to Delhi and afterwards missionary Bishop of South Tokyo, Japan, from 1886 to 1897.

President John E. Merrill, Ph.D., of the Central Turkey College at Aintab (North Syria), has been a member of the Central Turkey Mission of the American Board of Commissioners for Foreign Missions since 1898.

The Rev. Henri A. Junod of the Mission Romande, a well-known authority on African tribal beliefs and customs, worked for many years at Lourenço Marques in Portuguese East Africa. He is now engaged in the cultivation of the home base and the preparation of missionaries in Switzerland, with Geneva as his head-quarters.

The Rev. Cornelius H. Patton, D.D., is Home Secretary of the American Board of Commissioners for Foreign Missions, and Chairman of the Sub-committee on Christian Literature appointed by the Foreign Missions Conference of North America.

The Rev. W. C. B. Purser has worked in Rangoon since 1904 as a missionary of the Society for the Propagation of the Gospel.

The writers of book reviews are Rev. A. L. Warnshuis, long a missionary in China and now one of the secretaries of the International Missionary Council; Professor Harlan P. Beach, of Yale University; the Rev. E. W. Smith, formerly of Northern Rhodesia, now a District Secretary of the British and Foreign Bible Society; Pastor F. Faure, of the Gaboon Mission of the Paris Evangelical Society; Professor Carl Meinhof, one of the first German authorities on language; Professor James Moffatt, D.D., D.Litt., of the United Free Church College, Glasgow; Professor F. Wells Williams, Yale University; the Rev. Frank Lenwood, of the London Missionary Society; the Rev. A. S. Duncan-Jones, vicar of St Mary the Virgin, Primrose Hill; Mr Sydney H. Nicholson, organist of Westminster Abbey; and Professor Arthur Jeffrey, of the American University, Cairo.

ACTS AND PUBLIC DOCUMENTS

BEARING ON THE WORK OF CHRISTIAN MISSIONS

AN AGREEMENT BETWEEN THE UNITED STATES AND JAPAN RELATIVE TO THE ISLAND OF YAP

(*Treaty of Yap, 11th February 1922, approved by the Senate of the United States, Ratifications exchanged July 1922.*)

ARTICLE II

It is further agreed between the High Contracting Parties as follows:

Japan shall insure in the islands complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality; American missionaries of all such religions shall be free to enter the islands and to travel and reside thereon, to acquire and possess property, to erect religious buildings and to open schools throughout the islands; it being understood, however, that Japan shall have the right to exercise such control as may be necessary for the maintenance of public order and good government and to take all measures required for such control.

MISSIONARY FREEDOM IN MANDATED TERRITORIES

MANDATE FOR PALESTINE—CLASS (A)

(*Approved by the Council of the League of Nations on July 24th, 1922.*)

ARTICLE 15

The mandatory will see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, is ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language (while conforming to such educational requirements of a general nature as the Administration may impose) shall not be denied or impaired.

ARTICLE 16

The mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision, no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

CLASS (B) MANDATES

The Class (B) Mandates include those for Great Britain in British Togoland, Cameroons, East Africa; for France in French Togoland and Cameroons; for Belgium in Belgian East Africa. These Mandates were confirmed by the Council of the League of Nations on July 18th, 1922. In all of these Mandates the article concerning the religious toleration and missionary freedom is (*mutatis mutandis*) in the exact words of Article II in the Agreement between the United States and Japan relative to the Island of Yap as printed above.

CLASS (C) MANDATES

The Class (C) Mandates include those for South-West Africa, Samoa and Nauru and former German possessions in the Pacific Ocean situated south of the equator other than Samoa and Nauru. These were approved by the Council of the League of Nations on the 17th December 1920. In all of these Mandates the same article concerning the religious toleration and missionary freedom appears as follows:

ARTICLE 5

Subject to the provision of any local law for the maintenance of public order and public morals, the mandatory shall ensure in the territory freedom of conscience and the free exercise of all forms of worship, and shall allow all missionaries, nationals of any State member of the League of Nations, to enter into, travel and reside in the territory for the purpose of prosecuting their calling.

INTERNATIONAL MISSIONARY BIBLIOGRAPHY

In the preparation of the bibliography the Editor has the advantage of the co-operation of Professor Harlan P. Beach, D.D. (Yale), M. le Pasteur Allégret (Paris), Mr Marshall Broomhall (London), Rev. W. A. Crabtree (London), J. N. Farquhar, D.Litt. (Calcutta), Rev. Frank Rawlinson, D.D. (Shanghai), Rev. Martin Westling (Stockholm), Professor H. M. van Nes, D.D. (Leiden), Missionsinspektor Lic. M. Schlunk (Hamburg), Mr Kenneth Saunders (Berkeley, Cal.), Rev. Fr. Schepelern (Denmark), Eugene Stock, D.C.L. (London), Missionsdirektor M. Tarkkanen (Helsingfors), Rev. S. H. Wainright, D.D. (Tokyo), Canon A. Lukyn Williams, D.D. (Cambridge).

While the bibliography is concerned primarily with missionary literature, published matter on other subjects closely related to the progress of Christianity is included when it is of exceptional value.

Entries of magazine articles are distinguished by †.

Abbreviations of magazine titles are explained on p. 634.

Annotations in the bibliography do not preclude a subsequent review

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. History
II. Missionary Biography
III. The Home Base
IV. The Mission Fields
V. Works of Reference
VI. Theory and Principles of Missions
VII. The Training and Qualifications of Missionaries
VIII. Missionary Methods
IX. The Church in the Mission Field
X. Comity, Co-operation and Unity
XI. Christianity and the Non-Christian Religions
XII. Social and Political Relations of Missions
XIII. Hortatory and Practical
XIV. New Missionary Magazines
XV. Missionary Education Publications

I. History of Missions

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Vols. I., II., III. noted in IRM, 1922 (Jan.), Bib. No. *26.* A review is in preparation

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West Africa

(from the Senegal to the Cunene, including the West and Central Sudan)

†Les populations noires de l'Afrique. Maurice Delafosse. *La Géographie*, 1922 (Avril), 451–67. *514.*

West Africa: A Handbook of Practical Information for the Official, Planter, Miner, Financier and Trader. Edited by H. Osman Newland. 452 pp. London: O'Connor. 31s. 1922. *515.*

Annuaire du Gouvernement général de l'Afrique Occidentale Française. Cartes. Graphiques et plans. 1103 pp. Paris: Larose. F. 30. 1921. *516.*

†Les points sombres de l'horizon en Afrique occidentale. Maurice Delafosse. *L'Afrique Française*, 1922 (Juin), 271–85. *517.*

La question de l'évolution de la mentalité indigène.

History of Liberia. Thomas H. B. Walker. Illus. xx+175 pp. Boston: Cornhill Publishing Co. $2. 1921. *518.*

This little volume, apparently intended as a text-book for Liberian schools, in thirty-seven brief chapters covers all important facts about the country.

L'Existence au Cameroun. Etudes sociales, études médicales, études d'Hygiène et de Prophylaxie. G. Martin. Cartes. Plans. 520 pp. Paris: Larose. F. 40. 1921. *519.*

Quatre ans au Cameroun. Frank Christol. Illus. Carte. 246 pp. Paris: Société des Missions Evangéliques. F. 5. 1922. *520.*

Descriptive letters from one of the French missionaries serving in a former German field.

†Wie sich eine Kameruner Gemeinde bewährt hat. Anna Wuhrmann. EMM, 1922 (Juni), 169–76. *521.*

The Wonderland of the Eastern Congo. T. Alexander Barns. Introduction by Sir H. H. Johnston. 323 pp. London: Putnams. 31s. 6d. 1922. *522.*

The Musical Accent or the Intonation in the Kongo Language. K. E. Laman, D.D. 153 S. Stockholm: Svenska Missionsförbundets Förlag. Kr. 10. 1922. *523.*

See review, p. 603.

†L'Instruction publique au Congo belge. E. De Jonghe. *Congo*, 1922 (Avril), 501–30. *524.*

Triumphs of the Gospel in the Belgian Congo. Robert Dabney Bedinger. Maps. 218 pp. Richmond: Presbyterian Committee of Publication. 75 cents. 1920. *525.*

A mission study text-book on the work carried on in the Belgian Congo since 1890 by the Presbyterian Church in the United States. The author was a missionary in Africa for eleven years.

Société de la Mission Suédoise au Congo. P. A. Westlind. Illus. 58 pp. Stockholm: Librairie de la Société de la Mission Suédoise. 1922. *526.*

A well-illustrated survey.

Bland Skördemän i Kongo. Skildringar från missionsfältet i Kongo 1921. J. Nyren. 270 S. Stockholm: Svenska Missionsförbundets Förlag. Kr. 4.50. 1922. *527.*

Wagha Mandouma, catéchumène et chrétien. F. Faure. Les Cahiers missionnaires. No. 4. 79 pp. Paris: Société des Missions Evangéliques. F. 2. 1922. *528.*

See also *588* (Religion); *604–5* (Islam); *615* (Christian Villages).

East and Central Africa

(from the Zambezi to the Juba rivers)

The Kenya Annual and Directory, including Uganda Section, 1922. A descriptive, official and statistical account of Kenya Colony and Uganda. Compiled by Cecil Davis. 247 pp. Nairobi: The 'Leader' Office. 10s. 1922. *529.*

†Tropical Dependencies. Sir C. P. Lucas. *Edinburgh Review*, 1922 (April), 263–82. *530.*

A review of Sir F. Lugard's book *The Dual Mandate in East Africa.*

See also *585–6* (Religion).

South Africa

(south of the Cunene and Zambezi rivers)

The New Zambesi Trail. A Record of Two Journeys to North-Western Rhodesia (1903 and 1920). C. W. Mackintosh. Illus. Maps. Appendix. 370 pp. London: Marshall. 10s. 6d. 1922. *531.*

A review is in preparation.

Storm and Sunshine in South Africa: With some personal and historical reminiscences. A. Theodore Wirgman, D.D. xv+339 pp. London: Longmans. 7s. 6d. 1922. *532.*

Bantu Literature. Classification and Reviews. D. D. T. Jabavu, B.A. 27 pp. South Africa, Lovedale: Book Department. 1s. 6d. 1922. *533.*

An interesting survey of existing Bantu literature with classification and reviews. The author's book *The Black Problem* was noticed in IRM, 1921 (Apr.), Bib. No. *236*, and he contributed an article to the issue for 1922 (Apr.), pp. 249–59.

†The Dispossession of the African. A. S. Cripps. EW, 1922 (July), 211–26. *534.*

See also *490* (Mr Gandhi); *584* (Church).

America and the West Indies

A Social History of the American Negro. Benjamin Brawley. xv+420 pp. New York: Macmillan. $4. 1921. *535.*

The Negro in Literature and Art. Benjamin Brawley. 197 pp. New York: Duffield. $1.50. 1921. *536.*

A revised edition of a work published first in 1918. Biographical sketches of many American negroes.

The Trend of the Races. George Edmund Haynes, Ph.D. Illus. xvi+205 pp. New York: Council of Women for Home Missions and Missionary Education Movement of the United States and Canada. 75 cents. 1922. *537.*

See review, p. 619.

In the Vanguard of a Race. L. H. Hammond. Illus. xiv+176 pp. New York: Council of Women for Home Missions and Missionary Education Movement of the United States and Canada. 75 cents. 1922. *538.*

See review, p. 619.

†A Half Century of Progress. The Negro in America in 1866 and in 1922. Monroe N. Work. MRW, 1922 (June), 431–40. *539.*

Other informative articles on the same subject occupy forty-two pages.

Problems in Pan Americanism. Samuel Guy Inman. 415 pp. New York: Doran. $2. 1921. *540.*

An authoritative volume by the Secretary of the Committee on Co-operation in Latin America. A survey of historical data and an interpretation of the same, with a closing discussion of next steps in inter-American friendship. Freely criticizes the shortcomings of America in relations with Latin America.

See also *446* (Netherlands Year Book).

Australasia and Oceania

The Problem of the Pacific in the Twentieth Century. General N. Golovin, in collaboration with Admiral A. D. Bubnor. Translated by C. Nabokoff. Introduction by Harold Williams. 256 pp. London: Gyldendal. 10s. 6d. 1922. *541.*

†The Missionary Significance of the Last Ten Years. A Survey. V. In the South Pacific. I. J. W. Burton. II. Frank Lenwood. IRM, 1922 (Oct.), 481–501. *542.*

Le Catechumène Canaque. Maurice Leenhardt. Les Cahiers missionaires No. 1. 40 pp. Paris: Société des Missions Evangéliques. F. 1. 1922. *543.*

De la Mort à la Vie. Les Canaques de Nouvelle Calédonie. Maurice Leenhardt. Les Cahiers missionnaires No. 3. 40 pp. Paris: Société des Missions Evangéliques. F. 1. 1922. *544.*

See also *433*, *436* (Biography).

The Jews

A Nineteenth Century Miracle. The Brothers Ratisbonne and the Congregation of Notre Dame de Sion. Translated from the French by L. M. Leggatt with an Introduction by the Very Rev. Father Bede Jarrett, O.B. xxii+336 pp. London: Burns, Oates and Washbourne. 8s. 3d. 1922. *545.*

The lives of two famous Jewish converts to Christianity, who did much to awaken modern Roman Catholicism to a sense of responsibility towards the Jews.

The Open Door of Jewry. Papers by various Authors on the present Aspect of Jewish Missionary Work. 30 pp. Edinburgh: United Free Church of Scotland. 6d. 1920. *546.*

Very popular, but interesting because of the names of the authors, among whom are Professors W. M. Macgregor, David Smith, A. C. Welch.

Zionism and Christian Missions. W. J. Couper. 22 pp. Edinburgh: United Free Church of Scotland. 4d. 1920. *547.*

A good account of Zionism, pointing out the danger that it may become to the work of Christ in Palestine.

See also *606–9* (Religion).

General

Histoire de l'Asie. René Grousset. 3 vols. 308, 400, 488 pp. Paris: Crès. Chaque vol. F. 20. 1922. *548.*

The Rising Temper of the East. Frazier Hunt. 248 pp. Indianapolis: Bobbs Merrill. $2.50. 1922. *549.*

A review is in preparation.

The Conversion of the Pagan World: A Treatise upon Catholic Missions. Paolo Manna, M.Ap. Translated and adapted by Joseph F. M'Glinchey, D.D. Illus. xv+303 pp. Boston: Society for the Propagation of the Faith. $1.50. 1921. *550.*

Statistiske Oplysninger om de nordiske Landes Missioner. Aare 1910, 1915, 1920. Harald F. Jórgensen. Kobenhavn: Lohse. 1922. *551.*

†Die gegenwärtigen Arbeitsfelder der Basler Mission. E. Warnholtz. EM, 1922 (März), 36–9. *552.*

†Die gegenwärtige Lage der Rheinischen Mission. E. Warnholtz. EM, 1922 (Juni), 81–4. *553.*

DEUTSCHE MISSIONSARBEIT IM RAHMEN DER DEUTSCHEN KOLONIALEN MISSIONEN. J. Richter. Basel: Miss. Buchh. geb. M. 12. 1922. *554.*
Handbuch für Missionsstudienkreise über die deutsche koloniale Missionsarbeit bis zum Ausgang des Weltkrieges.

WONDERS OF MISSIONS. Caroline Atwater Mason. 345 pp. New York: Doran. $2. 1922. *555.*
Contains live illustrative matter.

See also *418* (R. C. Missions); *422–32* (History); *438* (Biography); *568* (Education); *569* (Medical); *570* (Literature); *613* (Racial Problems); *614* (Official Documents).

VI. Theory and Principles of Missions

†NEW SPIRITUAL ADVENTURES IN THE MISSION FIELD. J. H. Oldham. IRM, 1922 (Oct.), 526–50. *556.*

†THE REORGANIZATION OF THE NATIONAL MISSIONARY COUNCIL. W. Meston. HF, 1922 (July), 247–57. *557.*

MAKING THE WORLD CHRISTIAN: The Essential Objectives in Missionary Endeavor. John Monroe Moore, D.D., Ph.D. 323 pp. New York: Doran. $1.75. 1922. *558.*

†DIE MISSION IM URTEIL MODERNER FORSCHER, DENKER UND DICHTER. A. Oepke. AMZ, 1922 (Juni), 184–9; (Juli), 198–204. *559.*

VIII. Missionary Methods

Evangelistic

†OUR FUTURE EVANGELISTIC POLICY. D. Ebina, D.D. JE, 1922 (Apr.), 150–2. *560.*

†DER HEILAND UND DIE NYIKA. T. Bachmann. EMM, 1922 (Mai), 134–41. *561.*

†DER MISSIONAR UND DIE VOLKSSEELE. Christian Keysser. EMM, 1922 (Juli), 201–10. *562.*

See also *566* (Education and Evangelism, China); *579* (Nias Revival).

Christian Education

China

CHRISTIAN EDUCATION IN CHINA. A Study made by an Educational Commission representing the Mission Boards and Societies conducting work in China. xv+430 pp. Shanghai: Commercial Press. New York: Committee of Reference and Counsel, 25 Madison Avenue. 1922. *563.*

†THE NEW CHALLENGE TO MISSION SCHOOLS IN CHINA. Pu Hwang. *Educational Review* (*China*), 1922 (Apr.), 161–7. *564.*

†THE PLACE OF MISSION EDUCATION IN A NATIONAL SYSTEM. Paul Monroe, Ph.D., LL.D. *Educational Review* (*China*), 1922 (Apr.), 134–51. *565.*
Notes on a report made by Dr Paul Monroe before the Educational Research Bureau.

†THE WOMAN'S VIEWPOINT. THE CORRELATION OF EDUCATION AND EVANGELISM. Frances Gray. CR, 1922 (May), 336–40. *566.*

See also *453* (Moral Teaching).

India

See *488* (Education, 1920–21); *489* (Elementary School); *495* (C.M.S. Report); *501* (Text-Book).

Africa

See *524* (Belgian Congo).

General

†METHODISCHE AUFGABEN DER MISSIONSSCHULE. M. Schlunk. AMZ, 1922 (Juli), 204–8; (Aug.), 240–5. *567–8.*

See also *542* (South Pacific).

Medical Missions

MEDICAL MISSIONS IN AFRICA AND THE EAST. Samuel W. W. Witty. Illus. 76 pp. London: C.M.S. 9d. 1922. *569.*

See also *437* (Biography); *471* (Leprosy).

Christian Literature

†A WORLD PROGRAM OF CHRISTIAN LITERATURE. Cornelius Patton. IRM, 1922 (Oct.), 572–85. *570.*

See also *533* (Bantu).

IX. The Church in the Mission Field

†THE NATIONAL CHRISTIAN CONFERENCE IN CHINA. Fletcher Brockman. IRM, 1922 (Oct.), 502–14. *571.*

†THE NATIONAL CHRISTIAN CONFERENCE, SHANGHAI. 1. The Message of the Church. Report of Commission III. 2. Chinese Christian Independence and Western Christian Co-operation. C. Y. Cheng. 3. Aim and Function of the National Christian Council viewed in the Light of Experience in other Lands. J. H. Oldham. CR, 1922 (June), 369–91; 399–409. *572.*

†THE NATIONAL CHRISTIAN CONFERENCE OF CHINA. Charles R. Erdman. MRW, 1922 (Aug.), 613–8. *573.*

†MAKING THE CHRISTIAN CHURCH IN CHINA INDIGENOUS. T. T. Lew. CR, 1922 (May), 297–312. *574.*

†THE CONSERVATIVE REACTION IN CHINA. Paul Hutchinson. *Journal of Religion*, 1922 (July), 337–61. *575.*

†SELBSTÄNDIGE MISSIONSKIRCHEN. J. Warneck. AMZ, 1922 (Juni), 161–74. *576.*

†GOEROE DJAMAAT. J. H. Neumann. MZW, 1922 (LXVI[3]), 126–48. *577.*

†MILCH UND FESTE SPEISE. Der innere Aufbau der Heidenchristen. Chr. Endemann. EMM, 1922 (Juni), 163–8. *578.*

†GEISTESZUCHT UND KIRCHENZUCHT WÄHREND DER ERWECKUNG AUF NIAS. E. Fries. AMZ, 1922 (Mai), 142–57. *579.*

SADHU SUNDAR SINGH. B. H. Streeter and A. J. Appasamy. Översättning. 230 S. Stockholm: Svenska Kyrkans Diakonistyrelses Förlag. Kr. 2.75. 1922. *580.*

SADHU SUNDAR SINGH. Max Schaerer. Översättning av V. Emanuelsson. 102 S. Uppsala: J. A. Lindblads Förlag. Kr. 1.50. 1922. *581.*

†THE PLACE OF THE ANGLO-INDIAN IN THE CHURCH OF INDIA. F. W. Martin. EW, 1922 (July), 250–7. *582.*

†THE POLICY OF THE CHRISTIAN CHURCH IN EGYPT. G. T. Manley. CMR, 1922 (June), 143–54. *583.*

†DAS PROBLEM DER CHRISTLICHEN EHE UNTER DEN SÜDWESTAFRIKANISCHEN HEIDENCHRISTEN. A. Kuhlmann. AMZ, 1922 (Juli), 209–15. *584.*

See also *450* (Kanamori); *495* (C.M.S. Report); *501* (India, Text-Book); *502–3* (Indian Women); *542* (South Pacific).

X. Comity, Co-operation and Unity

See *439* (Meeting at Canterbury); *445* (Foreign Missions Conference, N. America); *462* (W.S.C.F. Conference, Peking); *556–7* (Co-operation in India and Far East); *571–3* (China Conference).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

BANTU BELIEFS AND MAGIC. With particular reference to the Kikuyu and Kamba tribes of Kenya Colony: together with some reflections on East Africa after the War. With an Introduction by Sir James G. Frazer, F.R.S. Charles W. Hobley, C.M.G. 312 pp. London: Witherby. 18s. 1922. *585.*

See review, p. 599.

†BANTU HEATHEN PRAYERS. Henri A. Junod. IRM, 1922 (Oct.), 561–71. *586.*

†LES RELIGIONS DE L'AFRIQUE. W. Hückel. *Journal des Missions Évangéliques*, 1922 (Avril), 315–33. *587.*

†CROYANCES ET SUPERSTITIONS DANS LE BAS-DAHOMEY. Solichon. *Bulletin du Comité d'études historiques et scientifiques de l'Afrique occidentale française*, 1921 (Oct.–Déc.), 667–78. *588.*

See also *465* (Philippines); *493* (Santals).

Religions of Japan

†SOME IDEAS OF GOD IN JAPAN. Part I. Christianizing Japanese Customs. Part II. Christianizing Social Customs. W. H. Erskine. JE, 1922 (Apr.), 117–9; (May), 163–7. *589.*

†LOWER FORMS OF WORSHIP IN JAPAN. R. C. Armstrong. JE, 1922 (Apr.), 125–9. *590.*

†BULLETIN DES MISSIONS. A. Brou. *Études*, 1922 (Mars), 730–49. *591.*

A signaler le paragraphe sur le Shintoïsme et celui sur la situation actuelle des missions catholiques au Japon.

Religions of China

LA RELIGION DES CHINOIS. Marcel Granet. xiii+204 pp. Paris: Gauthier-Villars. F. 8. 1922. *592.*

†DES HOCHERHABENEN BÜCHLEIN VOM LOHN UND DER STRAFE. A. Nagel. EMM, 1922 (Juli), 210–7. *593.*

Taoistischer Traktat.

See also *458–9*, *461* (Modern Movements); *572* (Chinese Christianity).

Religions of India

CREATIVE UNITY. Rabindranath Tagore. 210 pp. London and New York: Macmillan. 7s. 6d. $1.75. 1922. *594.*

†THE VILLAGE DEITIES OF NORTHERN BENGAL. Sarat Chandra Mitra. *Hindustan Review*, 1922. (Feb.), 146–8. *595.*

DE L'EVANGÉLISME AU CATHOLICISME PAR LA ROUTE DES INDES. P. Wallace. Traduction Humblet. 303 pp. Bruxelles: DeWit. F. 7.50. 1921. *596.*

See also *491* (Pandita Ramabai); *501* (Text-Book); *502–3* (Indian Women).

Buddhism

BUDDHIST LEGENDS. Translated from the Original Pali Text of the Dhammapada Commentary. Eugene Watson Burlingame. 3 vols. Part I. Introduction; Synopses; Translation of Books 1–2. 328 pp. Part II. Translation of Books 3–12. 366 pp. Part III. Translation of Books 13–26. 391 pp. Cambridge, Mass.: Harvard University Press. London: Oxford University Press. 63s. 1922. *597.*

THE BOOK OF THE KINDRED SAYINGS (SAṂYUTTA-NIKĀYA) OR GROUPED SUTTAS. Part II. The Nidāna Book (Nidāna-Vagga). Translated by Mrs Rhys Davids, assisted by F. H. Woodward. xvi+205 pp. London: Oxford University Press, for the Pali Text Society. 10s. 1922. *598.*

Part I. was noted in IRM, 1918 (Oct.), Bib. no. *518.*

THE MESSAGE OF BUDDHISM: the Buddha, the Doctrine, the Order. Subhadra Bhikkhu. Edited by J. E. Ellam. 120 pp. London: Kegan Paul. 2s. 6d. 1922. *599.*

†SKETCHES OF BUDDHISM AS A LIVING RELIGION. Kenneth J. Saunders. *Journal of Religion*, 1922 (July), 418–31. *600.*

Islam

†THE CHRISTIAN APPROACH TO MOSLEMS. John E. Merrill. IRM, 1922 (Oct.), 551–60. *601.*

†ECLECTICISM IN ISLAM. Arthur Jeffery. MW, 1922 (July), 230–47. *602.*

†L'ISLAM ET LA POLITIQUE INTERNATIONALE. P. Bourdarie. *Revue Indigène*, 1922 (Jan.–Mars), 21–32. *603.*

†CONSIDERATIONS SUR L'ISLAM AFRICAIN (HAUTE-CÔTE D'IVOIRE). Benquey. *Bulletin du Comité d'études historiques et scientifiques de l'Afrique occidentale française*, 1921 (Oct.–Dec.), 678–89. *604.*

†L'ANIMISME NÈGRE ET SA RÉSISTANCE À L'ISLAMISATION EN AFRIQUE OCCIDENTALE. Maurice Delafosse. *Revue du Monde musulman*, 1922 (Mars), 121–62. *605.*

See also *502* (Indian Women); *506* (Turks).

Judaism

THE BABYLONIAN TALMUD. Translated into Yiddish with Notes. Treatise Berakoth. J. M. Salkind. 228 pp. London: Golub. Cloth, 12s. 6d.; paper, 10s. 6d. 1922. *606.*

Invaluable to workers among the Jews. A full and scholarly translation with sensible notes.

WAS GEBILDETE JUDEN HALTEN VON JESHUA HA-NOTZRI (YIDDISH). E. S. Greenbaum. 16 pp. London: L.J.S. 3d. 1922. *607.*

Extracts from well-known Jewish writers, such as Zangwill, Claude Montefiore, Wise, Gottheil, Jastron, Lazarus. Convenient for reference. An English version is also published, price 4d.

THE VEILED FACE OF JEWRY. Jewish objections to Christianity. W. J. Couper. 23 pp. Edinburgh: United Free Church of Scotland. 6d. 1922. *608.*

An admirable survey of the attitude of modern Jews to the chief doctrines of our faith.

†SOME JEWISH VIEWS OF CHRISTIANITY. J. W. Poynter. *The Month*, 1921 (July–Dec.), 305–14. *609.*

General

A STUDENT'S PHILOSOPHY OF RELIGION. William Kelley Wright, Ph.D. xii+472 pp. New York: Macmillan. $3.75. London: Hodder & Stoughton. 20s. 1922. *610.*

An excellent and wide-ranging discussion in three parts: I. Religion and the Conservation of Values, II. Religion and the Self, III. Religion and Reality; or, what might be entitled respectively, An introduction to the study of religion, Studies in the psychology of religion, and Metaphysical aspects of religion. A very useful book for the inquirer into problems of God, freedom, evil, and immortality, especially valuable for college students.

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS. Gilbert Reid, D.D. 305 pp. Chicago and London: Open Court Publishing Co. $2.50. 12s. 6d. 1921. *611.*

XII. Social and Political Relations of Missions

INSTITUT COLONIAL INTERNATIONAL. Compte rendu de la Session tenue à Paris les 17, 18 et 19 mai 1921. 586 pp. Bruxelles: Institut Colonial International. Paris: Challamel. F. 30. London: Luzac. 1921. *612.*

Principaux sujets discutés: Les Métis; Mesures à prendre en vue de leur éducation et de leur instruction. La Politique coloniale par rapport aux us et coutumes indigènes. A signaler le rapport de M. le professeur H. Rolin: Du respect des coutumes indigènes relatives aux biens et aux personnes dans l'Afrique australe et centrale.

WESTERN RACES AND THE WORLD. Essays arranged and edited by F. S. Marvin. The Unity Series. No. V. 264 pp. London: Oxford University Press. 12s. 6d. 1922. *613.*

A review is in preparation.

†ACTS AND PUBLIC DOCUMENTS BEARING ON THE WORK OF CHRISTIAN MISSIONS. IRM, 1922 (Oct.), 622–3. *614.*

†DE LA LÉGALITÉ DES VILLAGES CHRÉTIENS. L. le Grand. *Congo*, 1922 (Juin), 1–7. *615.*

†THE PROBLEM OF RACIAL ANTAGONISM. John S. Hoyland. *Young Men of India*, 1922 (July), 373–96. *616.*

JOSEPH GUNDRY ALEXANDER. Horace G. Alexander. 225 pp. London: Swarthmore Press. 7s. 6d. 1922. *617.*

A record of the philanthropic activities of an English Friend, including work in the anti-opium campaign.

See also *448–9* (Japan); *455* (China and Washington); *456* (Shantung); *457* (Opium); *501* (Indian Situation); *507–8* (Armenia); *513* (Africa in the Making); *534* (African Land); *542* (South Pacific); *547* (Zionism); *554* (German Colonial Missions).

XIII. Hortatory and Practical

MISSIONARY MESSAGES. James F. Love, D.D. 147 pp. New York: Doran. $1.25. 1922. *618.*

By the Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention.

THE MUSINGS OF A MISSIONARY: Being a Criticism of Missionary Methods and some Suggestions for improving them. John A. Sharrock. 87 pp. Croydon: Roffey & Clark. 2s. 6d. 1921. *619.*

THE BIBLE A MISSIONARY MESSAGE. William Owen Carver, LL.D. 192 pp. New York: Revell. $1.50. 1921. *620.*

An examination of the major portions of both the Old and the New Testaments in the interest of 'a larger appreciation of the Bible as a missionary message,' with some reference to the Bible in the various tongues of men.

CHRISTIAN FAITH AND PRACTICE: A Short Outline, principally for Non-Christians. H. U. W. Stanton, Ph.D., D.D. 64 pp. London: R.T.S. 1s. 1922. *621.*

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift*
CMR = *Church Missionary Review*
CR = *Chinese Recorder*
EM = *Die evangelischen Missionen*
EMM = *Evangelisches Missions-Magazin*
EW = *The East and The West*
HF = *Harvest Field*
IRM = *International Review of Missions*
JE = *Japan Evangelist*
JIR = *Journal of International Relations*
MRW = *Missionary Review of the World*
MW = *Moslem World*
MZW = *Mededeelingen Tijdschrift voor Zendingswetenschap*
NMT = *Nordisk Missions-Tidsskrift*
SMT = *Svensk Missionstidskrift*
ZM = *Zeitschrift für Missionswissenschaft*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft*

When other magazines are referred to, the full title is given.

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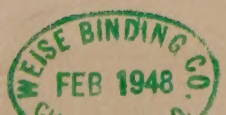
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